Zions Herald

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FROM COVER TO COVER

Dr. Harry N. Holmes, lay member of the New York East Conference and head of the Committee on Interchange of Preachers of the Federal Council of Churches of Christ in America, outlines OUR METHODIST RESPONSIBILITY TO WORLD NEED. ..... Page 3

Chairman of the executive council of the American Christian Palestine Committee, Dr. Carl Hermann Voss discusses AMERICAN CHRISTIANS AND ISRAEL. Dr. Voss, a Congregational clergyman, is also a member of the faculty of the New School for Social Research in New York City. ..... Page 4

WHAT IS FREEDOM OF RELIGION? asks the Rev. Dr. Harold A. Bosley, pastor of First Methodist Church in Evanston, Illinois. This address was delivered by Dr. Bosley at the Ohio Area Methodist Pastors' School, Ohio Wesleyan University, Delaware, Ohio, on September 7th. ..... Page 9

READERS WRITE

So Well Pleased

I am, and have been so well pleased with the ZIONS HERALD under its present management, and am usually so interested in the various articles as given its readers from week to week, and also its editorials, that the appeal to subscribers in the issue of Sept. 13th, under the heading: "It Does Depend on You," has stirred me.

As a loyal Methodist I wish to make a contribution to the old and valuable Methodist magazine in this its time of need. So I enclose my check for $50.00, hoping this of mine may be an incentive to many others to do likewise for the same good cause.

This manner of contributing is not just in line with the appeal, but I am not able to go out and seek new subscribers. If you publish this letter for what good it may do, be sure and not mention my name, for that is not necessary.

A METHODIST LAYMAN.

Refreshing

It was refreshing to read in the Sept. 6th issue of ZIONS HERALD the defense of the "boresome" classics, which should, indeed, need no defense. If one finds them boring, he should at least be humbly silent on the subject lest he reveal his own stupidity — not, surely, any stupidity on the part of the gentle, idealistic poets, whose monuments stand in the hearts of all who sincerely love them. The preference of many persons for current trash may justly be called a disease.

(Miss) HELEN MILDRED PORTER,
Rumford, Rhode Island.

Prayers For Mr. Malik

I was very much interested in the article about the women who were praying for Mr. Malik (See Z.H., Sept. 6th). That was not a new idea to me as I have for some time been praying that God would bless the Russian people and give them a new and Christian viewpoint. Christ said, "Love your enemies."

We may win with guns, tanks, and planes, but what good is that if our best youth are under white crosses in a distant cemetery, or lost in a watery grave.

We must change the Russian thinking before we can have a real peace. Let us all unite in praying for this great peace that can only come through prayer.

(Mrs.) ETHEL F. KINNEY,
Arlington, Mass.

Penetrating

ZIONS HERALD is always welcomed in my study. The September 13th issue was particularly valuable with the keen article by C. Stanley Lowell on "Methodists Must Grow Up."

All summer long I moved among various religious conferences and talked with spiritual leaders of various denominations. I felt deeply the Methodist social questions vacuum which Mr. Lowell so ably discusses. It is to be hoped that Methodists all over the nation will be moved by this penetrating analysis to make their opinions available to Bishop Marvin A. Franklin.

(Rev.) ROGER SQUIRE,
Red Bank, New Jersey.

Alias For "Specials?"

When my eyes fell upon the caption, "Those Unglamorous Specials," I began to read the editorial with great expectancy.

As one who has delighted in raising "specials" for a number of years, which ranged from $500 to $5,000, I was keenly disappointed in the fact that you did not suggest a better name.

Very frankly, I have always thought that the word "special" was dull, possessing no kind of glamour, and this may be the reason why more churches have not accepted them.

You failed even to give a suggestion of another name. Why not write another editorial and throw out some good suggestion which might have an effect in 1952; or why not conduct a poll among the brethren. They might respond, and the good work of missionary support would continue to go on and on.

I am, a friend of "specials" and a lover of missions,

(Rev.) EDWARD J. REES,
Clarksville, Tenn.

Register Now!

Helen N. Hartman

The national movement among Protestant church women in behalf of Christian unity is now moving rapidly toward the climactic week, October 8th to 15th, when it is hoped at least one million persons shall have signified their interest in Christian co-operation by signing the Ecumenical Register and contributing the sum of one dollar.

These names will be brought to the National Assembly of Church Women which meets at Cincinnati in November, also the money which is to be used to strengthen the work of United Church Women throughout the world.

Already in the state of Massachusetts between four and five thousand women have registered. Surely many times this number should be enrolled before October 15th.

During the past year many Methodist women have been studying Winifred Wygal's book "We the Peoples of the Ecumenical Church" and have caught a new vision of church unity. Here is a clear-cut chance to "do something about it." Register Now!

In one women's society within the bounds of the New England Conference at the conclusion of their study course over 50 members were glad to register as a practical expression of their interest in interdenominational co-operation. A Protestant Episcopal church in Massachusetts reports 300 signers.

The time is short. If the Methodism of the state is to do its part in this significant movement, it is important that the following directions be observed:

(1) In every W.S.C.S. organization the president, the "key women" and the pastor's wife should take the responsibility of enlisting every possible woman in their church.

(2) The individual approach should be used — by telephone, personal conversation and letters.

(3) The week of October 8th to 15th should be one of intensive effort to secure signers for the Register.

(4) Secure a "kit" of material and envelopes from your local Council of Church Women. If you are not affiliated with an council, order from Mrs. David McKeith Jr., 72 Varick Road, Waban, Mass.

(5) Remember that all names and dollars should be sent immediately after October 15th to Mrs. David McKeith, state chairman.

Our Methodist Responsibility To World Need

HARRY N. HOLMES

Whether a nation or a civilization is to rise or decline pends on its ability to respond to the challenge of the riod, is the judgment of Arnold Toynbee, the eminent torian. Failure to meet some crucial demand spells rogression. How true is this principle in moral, social d spiritual realms? The frightful and pitiable condi- n of men, women and children all over the globe stabs d thrusts itself into the conscience of the Christian urch. To repudiate or evade the issue or to pass it by d thus neglect a truly Christian obligation would violate principle of our faith and have most injurious conse- ences.

"God helps those who help themselves," must be sur- nted by the conviction that "God helps those who help ers."

Early Methodism captured the mind and heart of itain by the relevance of its response to spiritual and ial needs. And the church has always fought to up- ld that dual tradition.

Those who attended the General Conference of 1940 Atlantic City will never forget one great decision.

Europe was shaking to the thunder of the march of tler's legions. The conference was stirred to its very pths by the story of vast multitudes of homeless, starv- g, tortured humanity caught in the vortex of war. Every egate felt the necessity of action and the response was ift and dramatic. The Committee on Overseas Relief s created and given power to expose our membership the tragedy, collect funds and distribute them without crimination of race, color or creed. A Day of Sacrifice ugurated the appeal and the church moved with en- siasm to proclaim its answer to the need of the hour.

During the past ten years the committee has spent, in name of Christ and His Church over $13,000,000 so t suffering people anywhere will know that Christ's ple do care.

t has sent relief to hundreds of thousands from Europe Asia and through Africa to the islands of the seas. od and clothing, warmth and shelter have gone in a seless stream supplying needs, but above all, bringing pe in a situation that seemed hopeless. It is an epic ry.

As a member of the committee I have watched its opera- ns with admiration under the devoted leadership, first Bishop Welch, and since 1948 of Bishops Peele and we. Every appeal has met with careful scrutiny, warm npathy and in a sense of Christian stewardship. Ninety ts of every given dollar has gone into direct relief.

t was never thought that the committee would be func- ning for ten years. The tension would pass and a re- ced service be absorbed in the existing church ma- nery.

Each succeeding General Conference has ordered the nmittee's continuance.

Never since its inception has the committee faced more gent and heartrending calls for assistance, and it be- es that World Communion Sunday on October 1st will provide our churches everywhere with the sacred obligation of sharing our abundance with others whose lives of anguish are beyond the power of description.

There are four areas of great emergency which are being brought now to the attention of the church on the confidence that the response will be generous.

Margaret Slattery once published a little book, "He took it upon himself." She saw this line on a torn scrap of paper in a waste basket as she was leaving her office. The context she discovered was a paragraph about a man who saw the need of a new automobile tire and, "took it upon himself." Is not that sentence truly behind every noble service for God and humanity? *"And seeing the need, he took it upon himself."*

Now the needs of the living present are placed before the church and surely every Methodist will prayerfully *"take them upon himself or herself."*

KOREA: The newspapers are carrying pathetic accounts of the condition of 700,000 Christians in Korea. Simply being a Christian in many places is dangerous. The immediate need is to help Methodist workers and their families on the beach head behind the United Nations lines. Cash can be sent to supply food, clothes and other basic necessities for minimum existence. These fellow-Methodists are destitute. Their homes and livelihood are all gone in the carnage of war. Christians have experienced many a joy in thinking of the strength of the Christian church in Korea. The President of Southern Korea is a product of our church.

"And seeing this need, shall we not take it upon ourselves?"

CHINA: Flood, famine, war and dislocation still bring human tragedy in China. Methodists have always held China close to their hearts and our obligation is now primarily to our Methodist constituency. Packages cannot now be sent by mail or freight but cash is sent monthly to the mission board treasurer in Shanghai. The word of that treasurer, the Rev. J. H. H.Berckman, should banish any apprehension as to the allocation of grants. "Every dollar that has been sent to China has been distributed through our mission agencies to the people for whom it was sent. There has been no effort on the part of the government to interfere with our relief program." This is the guarantee we have for the $370,000 disbursed in China in the last twelve months.

The bishops and officials of our church in India, Pakistan and Malaya pay unstinted tribute to the indispensable aid the committee has sent. The chief problem is unprecedented inflation which has sent the price of rice to four times its cost of ten years ago.

This is the picture of world need that comes to us on World Communion Sunday. It is dark and sad but can be brightened in 10,000 places as Methodists respond.

It is hoped that this revealing evidence of desperate necessity will find our church and its membership everywhere *"taking it upon themselves."*

American Christians And Israel

CARL HERMANN VOSS

An ever-increasing number of American Christians have begun to realize what the new Jewish state means to their Jewish friends in this country and abroad. Knowing that persecution and discrimination against any race, religion, or ethnic group takes a terrible toll of both hater and hated, these American Christians believe — rather vaguely perhaps, yet with a deep-rooted conviction — that the newly established Israel is destined to make a lasting contribution to the eradication of anti-Semitism. This hope for the end of anti-Jewish persecution and discrimination does not stem from a devotion to the writings of Dr. Theodore Herzl; on the contrary, most of these Christian friends of the new Israel have only a shadowy knowledge of the Viennese journalist, his pamphlet, *The Jewish State,* the first Zionist Congress in Basel in 1897, and its aftermath in schisms and parties, Uganda offers and partition plans. In a sincere, somewhat ingenuous way, they have sensed the simple fact that an increased measure of self-respect and dignity has been granted to Jews everywhere, both in Israel and in the Diaspora, by this twentieth century miracle of the establishment of the third Jewish commonwealth. They have begun to understand why pride surges in Jewish hearts throughout the world as the Israelis banish the hopelessness and ennui, the misery and ignominy of a centuries-old national homelessness. Many American Christians feel, no matter how vicariously, the joy of Israelis who nurture their beloved land of Palestine amid the hostility of their Arab neighbors and against the growing threat of inflation; and a bit incredulously perhaps, they observe the drama of the "ingathering of the exiles" as Israelis welcome to their shores hundreds of thousands of their fellow-Jews who have fled the poisoned life of Europe and the dark ghettoes of North Africa, Yemen, and Iraq.

American Christians are also beginning to understand what the new Jewish state can mean as a defense point of democracy in the Middle East, especially against the threat of Soviet aggression in that sensitive, strategic sector of the world; they realize that Israel is the only genuine democracy — politically, economically, and socially — in the entire Mediterranean area and is therefore inclined to oppose totalitarian aggression, whether of Left or Right. In Israel's opposition to the aggression of the North Koreans, they recognize an historic parallel to the plight of the new state two years ago when the Arab states invaded after the partition of Palestine. They see Israel, faced now by bellicose Arab threats of a "second round," in the perspective of her unhappy experiences of 1948 as the victim of an aggressive war launched by the Arab armies and materially encouraged by another grea power, Great Britain. It is clear to them that Israel know only too well the bitter price in blood and treasure ex acted by an aggressor. In Israel's support of the U.N. police action against the North Koreans, they see a shar contrast to the equivocal stand of the Arab states, especia ly Egypt's total abstention.

American Christians become increasingly dubious abou the wisdom and the practicality of arming the Arab state whether for "internal defense" purposes or for resistanc against possible Soviet penetration into the Near Eas To depend upon Arab defense appears to them a vai hope, for if five Arab states were decisively defeated b little Israel two years ago in the proverbial David-anc Goliath action, "just how effective," they ask, "would th Arab nations be against the armed might of the Sovie Union?" They seem to have grasped the truth that, n matter how picturesque and redolen of romance Arab lands may be, thei corrupt and decadent government are a weak reed on which to lean i opposing Russian intentions in th Mediteranean basin, and that th Arabs, weakened by indescribabl poverty, illiteracy, and disease, rive by political rivalries, and plagued b economic disorder, need not arm but rather *new directions* towar a democratic ethos in accord with well-planned, generously-supportec and carefully-administered Poin Four Program.

American Christians have becom aware of the conspiracy against th city of Jerusalem as represented la year by the incredible Rome-Cairc Moscow axis. They have learned of the Unholy Allianc that prevailed in the United Nations last December whe the Vatican, acting in parallel action with the Kremli and the Arab League, forced through the U.N. Genera Assembly the unworkable recommendation to the Trus teeship Council for the total internationalization of Je usalem. They are now, at long last, mindful of the rol played in Geneva and at Lake Success by papal legate who lobbied aggressively for pro-internationalization vote from Latin American states. The large number of Prot estant clergymen in the United States who have aske for U.N. curatorship of the Holy Places in both Old an New Cities of Jerusalem attests to this widespread appre hension about Vatican influence on the matter of th Holy City's future. Many American Christians remem ber with sorrow the silence of the churches, both Prot estant and Roman Catholic, when Jerusalem was bombe in 1946; and they recall with admiration the valiant de fense of the New City by the Israelis at a time whe inaction and impotence hobbled the United Nations. I large numbers they have registered their approval of th

"For he (the Protestant) regards sin not as a defect of human nature due to the loss of the supernatural gift of fellowship with God but as a rebellion of man against God, by which man tries to appropriate the divine power for himself as if he could be self-sufficient."

* * * *

"The Heritage of the Reformation," Wilhelm Pauck, The Beacon Press, Boston.

atesmanlike-plan offered the United Nations last June the Israeli delegation, suggesting U.N. protection for oly Places alone and asking that the secular pursuits the Old and New Cities of Jerusalem be governed by e sovereign governments of the populations inhabiting ose respective sections.

AMERICAN CHRISTIANS are astonished, however, that, at this late day, there should still be a easure, albeit small, of dissent amid American Jewry as the validity of Zionist aspirations. No longer, of course, n anyone dispute the *vitality* of Zionism, for the Jewish ate is a fact of international life, an ineluctable fact hich can be neither denied nor destroyed. Israel, it is ear, is a "vibrant reality" in the family of nations. But America there is a die-hard handful of both Jews and hristians who still question the *validity* of Zionism as ell as the good faith of Israel. To many American hristians, it seems incongruous that anti-Zionists — not nly Jew, but Arab and non-Jew, too — continue to operate at the same old stand, circulating untruths and misepresentations about the Israelis' fledgling state. Deactors accuse Israel falsely of being responsible for the ight of a million Arab refugees or of serving as a base r Communist operations in the Middle East; or of creatg the problem of "dual loyalties" for Zionists everyhere, or of "building a godless, Christless state." I am nvinced, however, that such inaccurate, unjust accusaons avail little in the minds of American Christians. he half-truths and untruths, the distortions and twisted ersions given American Christians in the past by misonary and diplomat, by oil men and State Department xperts," have been weighed and found wanting; they ow have scant influence.

It should be noted, however, that some American Chrisans do not share the convictions I have listed in these st five paragraphs. These anti-Zionist Christians are, rtunately, few in number; but they do possess considerle prestige by virtue of the power of their positions and eir pens. A chief executive of the Federal Council of hurches of Christ in America is troubled by the fear at American Jews, through their support of Israel, are uilty of "double allegiances and thus conflicting comitments." *The Christian Century* is not diffident in aking known its opinion that Israel is a burr under the ddle of the Near East. Luncheon meetings of the New ork chapter of the American Council For Judaism and ational conferences of that organization provide platrms for such outspoken anti-Zionists as Dr. Henry Pitey Van Dusen, president of Union Theological Seminary New York; Carroll Binder, editor of the *Minneapolis ribune;* Dr. Henry Smith Leiper, associate general sectary of the World Council of Churches; Dr. Bayard odge, president emeritus of The American University; d Dr. Paul Hutchinson, editor of *The Christian Cenry.* Statements against Israel in particular and Zionists general have been made in books and pamphlets, from e pulpit and on the lecture platform, by such obdurate ponents as Dr. Virginia Gildersleeve, dean emeritus of arnard College; Garland Evans Hopkins, former associe secretary of the Board of Foreign Missions of The Methodist Church and now associate editor of *The Christian Century;* Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary; Willie Snow (Mrs. Mark) Ethridge, author of "Going to Jerusalem;" Kermit Roosevelt, executive secretary of the Committee For Justice and Peace in the Holy Land; Dr. Millar Burrows, author of "Palestine Is Our Business" and professor in the Yale Divinity School; and Dr. Glora Wysner, associate secretary of the International Missionary Council and author of "Near East Panorama," the recently published missions study book scheduled for use in thousands of Protestant churches throughout the United States.

When taken to task for the unfair treatment she had given Israel in her biased, woefully inadequate book, Dr. Wysner defended it with emotion. When shown the bibliography in "Near East Panorama" which listed not a single book by Jew or Christian in favor of Israel and Zionism, — not Bartley Crum or Jose Garcia Granados or Robert Nathan or Summer Welles or Walter Clay Lowdermilk, — she disclaimed all responsibility, for, said she, despite her authorship of the book, she had not prepared the list of supplementary reading! Apparently, she obeyed the Biblical injunction: "Let not thy right hand know what thy left hand doeth!"

When I asked her why she had not noted Israel as a living democracy in the midst of a feudal and decadent Near East, she answered: "Democracy exists only where there is Christianity. My concern is how Palestine and the Near East give witness to Jesus Christ."

Not all are as hopeless as Miss Wysner. Many anti-Zionist Christians honestly question the right of the Jews to a national home in Palestine, not alone because of what seem to them to be weak, unproven historic claims, both in the past and the present, but also because of "a contradiction between the national hopes of Zionists and the universal emphases of Judaism." They deplore "a new nationalism, an anachronism in a day of growing internationalism." They fear the effects of that nationalism on Judaism, mother faith of Christianity and wellspring of the Western world's way of life, not to overlook its possible negative influence on present day hopes for world government. These critics cannot be placed, as so often they are by more zealous Zionists, in the category of anti-Semites or "enemies of Israel;" but, sad to say, not all the anti-Zionists among Christians are as restrained and as measured in their expressed concern.

IN RECENT YEARS, as travel to the Middle East has opened again and as Israel accepts an increasing tourist trade, large numbers of Christians have visited the new Jewish state; anti-Zionist Christians have been put to rout. There had always been — before, during, and after the Second World War — a throng of Senators and Congressmen who had visited Palestine (later Israel), returning vastly impressed. This contingent included, among many others, such stalwarts as Alben Barkley, Owen Brewster, Franklin D. Roosevelt, Jr., and Chase Going Woodhouse. Oscar Ewing and Earl J. McGrath are only two among many government officials who saw and were convinced. Joe Curran and Victor Reuther are two of a host of labor

(Continued on Page 20)

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EMORY STEVENS BUCKE, EDITOR

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CLAIR M. COOK
RAYMOND H. HUSE
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RALPH W. SOCKMAN

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World Communion Sunday

Most churches will observe World Communion Sunday on October 1st. The value of this day of meditation and prayer is far greater than any statistician can visualize because it is distinctly spiritual in nature. The Protestants of the world are united in true Christian ecumenical fellowship.

Various appeals are combined with World Communion Sunday: foremost is the appeal for prayers for peace. This appeal is at the very heart of the day, because any prayer for peace arouses the consciousness of the worshipper that peace is not possible apart from international justice and economic stability. So long as there are enslaved people anywhere in the world, there can be no peace; so long as there are hungry people in the world there can be no peace. Prayers for peace cannot lead to an empty and unrealistic naiveté; they must lead to concerted Christian action for the building of a better world than we now have.

The relief agencies of the church ask for a special offering from us on World Communion Sunday. The needs of our interdenominational agency, Church World Service, are great. C.W.S. is doing most of its work with displaced persons and is tragically hampered because of inadequate funds. Methodists, through the Methodist Committee for Overseas Relief, support Church World Service as well as other work being done through the Friends Service Committee and similar agencies.

The Commission on Chaplains asks for support, too. Already the many men who have left pastorates to return to the chaplaincy in our United Nations Armed Forces have appealed to the Commission for help. They need our prayers and they need our financial assistance to provide many items not included in the usual military equipment.

A moving letter last week from Chaplain (Captain) Carroll G. Chaphe, a member of the Central New York Conference writing from his hospital bed in Japan, says more than we could possibly say to persuade you of the worthiness of this work. We quote just a few sentences from Chaplain Chaphe's letter:

"On one occasion an 86mm tank shell hit five feet from my head and I was not sufficiently hurt to receive first aid. During the battle of Taejon enemy tanks and troops were six miles in front of us, and we were being fired at from three sides before we withdrew from a seemingly hopeless situation. It was hopeless for many. We crawled through rice paddies under fire and marched 40 out of 42 hours through the mountains and ambush for 60 miles with no food for two-and-one-half days. We had only rice paddy water. I finished this better than I started, even though I gave my socks away. There was no rest. We regrouped and took another assignment.

"One of our own captured enemy-fired heavy mortars got me and a number of other men. Even though I received 12 pieces of metal, I feel I was lucky. None hit my face. . . . I am coming along fine, although I did lose 31 pounds. . . ."

Chaplain Chaphe is typical of heroic chaplains sent out by the church to serve as spiritual leaders in the armed forces. Surely they will have a place at Holy Communion on October 1st.

Welcome Mr. Cokesbury

Methodists in Greater Boston this week have been introduced to their new and beautiful Methodist book store. With a street-floor location next to the Boston Wesleyan Building on Copley Square, the Cokesbury Book Store made its debut last Monday. It is a proud addition to the Methodist family in this city.

The choice of the name Cokesbury is a happy one: it perpetuates the names of our first American bishops, Thomas Coke and Francis Asbury, and is, at the same

ne, a further indication of Methodism's non-sectari- service to the community. None of our Methodist stitutions in this neighborhood bears the name Methodist." Witness these altars in our Boston Meth- list cathedral: Boston University, New England Dea- ness Hospital, Morgan Memorial and The Good- ll Industries, Cooper Community Center, Medical ission Dispensary, Concord Home for the Aged, ilbur Health Home for Children and ZIONS HERALD. very one of these institutions was founded by New ngland Methodists, and while they have grown in- easingly so that in some instances they provide the ajor portion of their own budgets, they turn to ethodism for occasional financial help and for the rvices of its ministers and laymen for board mem- rship and direction of their policy.

The Methodist Publishing House, in establishing its w store here, adds further to its community service. hile New Englanders will miss the mailing service om the Boston office, they will soon feel the effi- ency of the mailing service from 150 Fifth Avenue, ew York, where Mr. Harry Keiser, a former man- er of the Boston branch, will be in charge.

General and local church patronage of The Meth- list Publishing House has made it possible for $400,- 0 to be added to the retirement funds of the 90 nnual Conferences of Methodism for the present cal year. The publishing interests of the church ve expanded to the point that we now have the gest religious publishing organization in America, th a gross business of more than $13 million an- ally. This is indeed a long road from the day in 89 when the Methodists on $600.00 of borrowed pital, began to publish religious tracts in this coun- . The Boston Methodist "book depository" estab- hed on Cornhill in 1851 was a small venture when mpared with our new and beautiful Cokesbury ok Store on Copley Square.

We have a right to be proud of this important ser- e of the church, and the church at large is indebted The Methodist Publishing House for the dividends ned for the church. Our purchases from the Cokes- ry Book Store pay profits to the church we love, d we should continue our support of this venture.

The Plight Of Michael O'Malley

Last week, according to the Associated Press, one chael O'Malley of Chicago sued the F. W. Wool- rth Company and the Waterbury Lock and Spe- ty Company because they sold him a tape measure which he thought was 25 feet long but which turned out to be 26 feet. The extra foot on Mr. O'Malley's tape measure was caused by having two figure 12's on the tape but he didn't notice it until after he had built some buildings a foot too big. Six garages and a house, said Mr. O'Malley, went beyond their expectations by one foot because of the faulty tape, and he is being sued by a garage-owner whose 21x21 foot building exceeds the 20x20 city ordinance limit.

We will not involve ourselves trying to discuss the legal snarl in the strange plight of Michael O'Malley, but we cannot refrain from saying that his case reminds us of many things: standards, measurements, values, and the function of double-checking conclusions. It brought to mind that strange case which we reported some time back, where the man who blew the whistle at the local factory discovered that the clock in the jeweler's window by which he set his own watch, was set by the jeweler on the basis of the whistle at the local factory.

For some strange reason the O'Malley case also brought to mind the measurement methods being used by some people in the current national pastime of witch-hunting. The General Foods Corporation dropped Jean Muir from its NBC television program on the complaint of private individuals who said that she belonged to Communist-front organizations. General Foods made no attempt, so far as we know, to determine whether Miss Muir was actually pro-Communist. Miss Muir claims that she is not pro-Communist, but apparently her case ends there, and her name is added to the list of "controversial persons."

We certainly do not condone the 26 foot tape measure sold as a 25 foot measure, manufactured by the Waterbury Lock and Specialty Company and sold by the F. W. Woolworth Company, but at the same time we believe that Mr. O'Malley made a bad mistake too in not checking his measurements with more than one measuring line. We believe that the same principle applies to General Foods in its decision regarding Jean Muir.

All of us must reckon with standards — whether it be in dealing with living life in general, making cement foundations, rearing children, baking cakes, judging people, or making personal decisions. The scientist never releases his findings until he double-checks every part of the process that has led him to a conclusion. Sturdy people can hardly do less than the scientists if we are to retain the balance and security of our democratic way of life.

What's New In The Bible?

CHARLES M. McCONNELL

Church School Lesson For October 8th.

Topics Copyrighted by the International Council of Religious Education.

How Do We Give Ourselves To Christ ?
Mark 1:16-20; Matthew 16:24-25.

Getting Your Life on the Dotted Line

Names of members, supporters and others who buy, subscribe or become connected with any movement or organization must be gotten on "the dotted line." We have overdone the business of getting names on rolls, lists and lines of one kind or another. Sooner or later we must have lives on the dotted line. It is later than we think in the timetable of getting lives committed continually to the Christian way of life. There are today more names on the roll books of Christian churches than ever before in history. By the tests of all-out, continuous, Christian living, there are too few lives on the life lines of the church's roll books.

We have spent much time in perfecting the methods of evangelism by which we gather men and women and children into church membership and onto the lists of Christian people. Despite these efforts we have not been overly successful in recruiting followers of Jesus.

"How do we give ourselves to Christ?" is a question which we should continually keep before us. This giving of ourselves to anything, even evil, is a process which calls for continual renewal and overhauling. For instance we could stand a bit of revision of some of our ethical codes by which we live in our human relationships today. Just when are we going to revise our process of name-signing on the church's roll book until we get a national conscience or even a Methodist code of ethics on race relations? There are sins which we still regard as geographical. There are several sectional Methodist and even so-called Christian churches in existence today.

On a mission field, a national census was taken to discover the pagans and the members of the nationally recognized Christian church. It was easy to list pagans and national church members but what to do with the names of people who were Methodists and Baptists and other church members was the puzzling question before the census-takers. The easiest way was to list the non-established church members as Methodist pagans, Baptist pagans and so on down the list of church members. It might be that the census takers knew their business better than some of our modern quota makers and membership drive brothers. What may we ask is an "inactive Christian church member?"

How People Originally Gave Themselves to Jesus

As a straight piece of reporting, Mark should be given some kind of prize for his story of the beginning of the Christian church. It is found in his first chapter beginning with the sixteenth verse. "Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come follow after me, and I wil make you to become fishers of men. And straightway they forsook their nets, and followed him." As good a this story is it does not match the added one of Matthew in chapter sixteen, verses twenty-four and twenty-five:— "Then said Jesus to his disciples, If any man will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life will lose it and whosoever will lose his life for my sake will find it." There is enough dynamite in these verses to blow most church membership rolls into bits. Put this test to the nominal and the consecrated Christian talkers and watch the rolls shrivel and shrink. Put the test to every one all along the line and watch the process of heart searching go on. For some have put their names on the dotted headlines. Priority on a bit of stationary of even a church organization may disrupt the office and cause bitterness. Jesus laid down this bit of working priority making, when he said: "He who is servant of all is greatest of all." Long after Simon and Andrew left their nets and began to follow Jesus they gave themselves entirely to Jesus. Let us not be too hard on ourselves and on others if they are a bit tardy in finishing the payments on our initial pledges on Christian living.

The Total Cost of Christian Living

All that Jesus expected the sons of Zebedee to do when he called them into Christian discipleship was to begin at once the process of Christian living. "They straightway forsook their nets and followed him." It was necessary for them to leave their fishing business and follow Jesus in person up and down the countryside. They took up what we call full-time Christian service and today would be found in the ranks of missionaries, ministers or Christian service of a professional kind.

There are millions of sincere, fully committed Christian people who belong in the amateur rather than among the professional Christians. They have to leave some of the fishing business to their dishonest competitors and colleagues. If making a living by un-Christian methods is involved in any business, it is necessary to pay the price of Christian discipleship day by day.

The error we are apt to fall into in paying the cost of Christian living, is that of counting the cost for everyone but ourselves. We are experts in price-setting on the goods others must buy. When it comes to setting a price we must pay, we are not up on the latest price marks.

The cheapest and easiest way out of this whole process of sacrificial Christian living is that of falling back on some easy doctrine of atonement by which we pass on to Jesus the whole bill and escape by saying, "Jesus paid all." Of course we do not often get that crude. But by a more refined process many of us call ourselves followers of Jesus by accepting correct theology and orthodox beliefs and then refusing to accept the Christian way of life day by day. Too many "blood-bought" Christians are unwilling to shed their own blood for any Christian cause

What Is Freedom Of Religion?

HAROLD A. BOSLEY

THIS HOLY FACT of freedom has interpreted itself in various kinds of freedom which we believe de-erves to be built into our common life and institutions: - freedom of worship, freedom of speech, freedom of ress, freedom of assembly: these, our founding fathers eld to be of paramount importance. All through the in-ervening century and a half, men have proposed other eedoms as of comparable value: freedom from fear, free-om from want, freedom of information — and many thers. I suspect the end of this list of candidates has not et been reached. Nor can it be until freedom has per-neated every nook and cranny of our common life.

Yet this will take a lot of doing before it finally gets one! For freedom is a dangerous thing in the sight of nany people. They are frightened by the specter of hange, deep, unpredictable change, which it carries with . Their fear forces them into what amounts to a cur-ilment of freedom, in order, they say, to preserve it. It hard to recall a time in our history when we have had worse attack of jitters on this matter of freedom.

What would happen to a political leader in Washing-on today if he should say, "Whenever the people of this ountry 'grow weary of the existing government, they can xercise their constitutional right of amending it, or their evolutionary right to dismember or overthrow it.'" I m sure that many more than Senator McCarthy would t up and take apoplectic notice! Yet this statement was nade some years ago by a political leader from the state f Illinois who was seeking the presidency of the United tates. His name was Abraham Lincoln.

Believers in academic freedom are hard pressed on very side now. The President of Georgetown Univer-ty, a Roman Catholic institution in Washington, D. C., as called academic freedom "a fabulous formula," "the icred fetish," "the soft under-belly of American educa-on," and has asken for the kind of limitations on it that ave characterized his church's schools since the Council f Trent in the 16th Century.

NOR IS HE ALONE IN this approach to the prob-lem of academic freedom. The Board of Regents of e University of California have released nearly one hun-red and fifty faculty members who felt that a recently evised oath of loyalty was an infringement on their free-om. Serious as each of these examples is in its own ght, their true seriousness lies in the fact that they are raws in a modern wind that is blowing dead against me of the deeper meanings of freedom.

Freedom of religion along with every other funda-ental freedom prized in America must make its way ainst a headwind of misunderstanding, criticism, and steria that, at times, rises to gale proportions. Because believe in the holy fact of freedom; because I believe in e way we have been trying to make it live in our com-on life; because I believe in freedom of religion as we ve been trying to work it out in the history of this untry — I propose that we lift it up for examination and try to determine what is happening to it today, and what our responsibility to it is, or should be.

Sometimes I wonder how many of us realize what a novel experiment we have been attempting in this busi-ness of freedom of religion. Even today the large ma-jority of mankind has never experienced anything like it. Not more than half a dozen among the sixty odd na-tions are with us in it — the rest being committed to some other ideal or goal. And when the idea was first broached a century and a half ago it must have sounded utterly fantastic.

OUR EFFORT TO establish religious freedom grew out of the passionate desire of men to worship God according to the dictates of their own conscience. *Their own conscience,* mind you! Not the dictates of an ab-solute church or an absolute monarch or an absolute state, but the dictates of their own conscience. This perennial desire of the human spirit that no church could wholly satisfy, or human power wholly suppress, kept breaking out all over Europe with increasing frequency from the 13th century on, in the form of brotherhood movements of one sort or another. The great state churches — both Roman Catholic and Protestant — tried to control them by threats and persecution or to stamp them out by cru-sades. But they continued to erupt.

One such eruption occurred in a rural area of Eng-land in the 17th century. A small group of sincere people refused to conform to the religious laws of the country. They insisted upon setting up their own liturgy and life without reference to the state church. In fact, they were critical of that church. Discriminatory laws, mob violence and actual persecution finally convinced them that they had to give up either their homeland or their desire to worship God as they saw fit. Consequently they made ready to move to Holland. After a long period of almost heart-breaking difficulty this was accomplished. But it was not as satisfactory as they had hoped it would be, and they began to investigate the possibility of crossing the Atlantic Ocean to the new land and building a home where they could realize their desire for an unfettered worship of God.

Soon other religious groups from Europe followed suit. The Puritans, the Quakers, and the Roman Catholics from England; the Huguenots from France; the Moravians from the Rhine Valley; the Presbyterians from Scotland and Ireland — to name but a few — headed westward. Then, as so often happens, human nature asserted itself here even as it had in Europe. While each group wanted to worship God as it saw fit, it also wanted everybody to worship God the same way! The European pattern of a preferred, or favored, or state supported church was duly established in nearly every colony in America. And all other religious groups in the colony had to take "second-class accommodations." Quarrels were constant and bit-ter conflicts frequent. For nearly one hundred years it looked like the shameful European history of religious

persecution and suppression was going to be re-enacted in this new world.

FINALLY, AND FOR A number of reasons, — some religious, some political, some just plain "practical" — cooler heads gave events a new turn. They determined to make the experiment of freedom in religion. So they wrote into the basic law of the new nation a right of free exercise of religion. Every man was granted the right to worship God as he pleased. There would be no state church, no preferred church, all churches, whether large or small, poor or wealthy, would be on a plane of equality before the law. This was something new and difficult, but the promise it carried of peaceful living among religious groups warranted both the risks of the novelty and the certainty of the difficulty.

Freedom of religion, as we understand it, is one of the three possible ways whereby a state can deal with religious groups. To call them by name, they are subjugation, toleration, and freedom. Since all three are being tried today, since freedom is being tried by the smallest number of nations, and since powerful forces in this country want us to change from freedom to something else, we ought to look at them together for a moment. Then we may appreciate the novelty of the idea of religious freedom.

Subjugation, or tyranny, is the policy whereby a state accepts one religion or church as the true one and seeks to stamp out all others. When this is carried out with resolution, as it was in Islam or has been in various countries in Europe and Latin America, terror runs riot. If any one fact is clear in human history, it is this: persecution may curb but cannot kill religious insight and faith.

Toleration is the practice whereby the state favors one church but permits others to exist. The favors bestowed on the one church are very concrete: financial support at least in part for schools and shrines; sometimes protection against encroachments by other religious groups (as in Spain today); ready entrée to councils for formation of the state's major policies. And there are all degrees of toleration for other churches. In England, for example, it is so generous as to be almost indistinguishable from freedom. Whereas in Spain, it is so limited as to be indistinguishable from subjugation. But, whatever the degree of it, toleration is still not freedom of religion.

FREEDOM IS THE practice whereby the state places all churches and religious groups on a plane of equality before the law. It will not grant to one favors it cannot grant to another. It will grant to one what it can grant to all. Naturally enough, churches that have matured under the favors of either subjugation or toleration are restless when placed on a plane of equality with every other church or cult imaginable and are forced to secure the total support of their organizations through persuasion and voluntary contribution. Such churches have not accepted our tradition of freedom with good grace and have sought steadily to modify it.

Freedom of religion means the right of churches — all churches — to live with dignity and equality before the law. If I believe in it, I will seek for my church only those rights that can be shared with all other churches; I will not think that a church of ten million members is entitled to any more consideration before the law than a cult of one thousand members.

Freedom of religion means the right of churches — all churches — to grow by every means of persuasion at their disposal. The plea that evangelical churches, that is Protestant churches, should be curtailed in Spain or Mexico or Argentina because the population already belongs to the Roman Catholic Church makes about as much sense to a believer in freedom of religion as it would be to argue that the Roman Catholic Church should be kept by law out of the Southern states because most of the people there are at least nominally Protestant. Under the discipline of freedom — the right to live, the right to grow — a movement that is capable of winning a hearing and a following by persuasion is entitled to do so. A church that cannot maintain itself in the face of criticism and challenge belongs to the museum, not in the marketplace. And he who will not grant this does not believe in freedom of religion. He may be religious himself; he may believe in the policy of subjugation or toleration, but he does not believe in the policy of religious freedom which we have been trying to develop here in America for one hundred and fifty years.

PRECIOUS AS IS THIS right of freedom of religion, it can be lost. Yes, we in the United States can lose it — that much is quite clear. We can lose it in any one of three ways, and, it seems to me, a significant number of our fellow citizens, if not fellow churchmen, are working at all three of them.

We can lose freedom of religion through actual neglect of the practice of religion. This, I think, is our greatest danger just now. Men will not long cherish as valuable something that is not important to them. And it is difficult to build up a convincing case for the proposition that we are a God-fearing people, much less a Christian people. The known facts about our behavior and our relationships simply do not fall that way. Out of some one hundred and fifty million people, we have difficulty finding half — seventy-five million — who are vitally enough interested in the practice of religion to be listed in any kind of even nominal relationship with churches or synagogues. And, I assure you from long acquaintance with church statistics, that seventy-five million is a most generous figure. Actually, it is probably two-thirds of that — some fifty million. I do not say that everyone else is either irreligious or unconcerned about the freedom of religion. But I do say that they cannot be counted on to be convinced or convincing advocates of freedom of religion because they simply do not sense the positive, creative force which religion either is or ought to be in human life and society.

The majority of citizens of this country who neglect the practices of religion want to live and do live in communities that have Christian churches. Not many of them would be drawn to a community that openly advertised itself in some such fashion as this: "No churches allowed. A good place to have a home: no bells or chimes to disturb your Sunday morning slumbers! You can live like the pagans you are: uncriticized by conscience and

ndisturbed by the insights of the great religious tradi-
ons of the modern world."

Advertising like that would kill any community in
America. And yet, half of the adult citizens of this
ountry, so far as their own personal practices are con-
erned, ought to feel at home in some such community.
Whereas their forefathers were willing to take three
nonths to cross three thousand miles of ocean in order to
vorship God as they pleased, their descendents will not
et up two hours earlier on Sunday morning and go
cross the street to the church of their choice to worship
God. They want a church, all right, but they want some-
ne else to belong to it, to run it, to support it, and to keep
a vital fact and factor in community life.

IT IS AN OPEN question how long people who do not know through their own experience the warmth, the trength, the courage, the sense of renewed life which omes through the practice of religion will be vitally in-erested in the right of the free exercise of religion. Not ong, I fear. The most we can hope for by way of sup-ort from them is the conclusion that freedom of religion hould be regarded as one of the "secondary" freedoms of he country. He who has not found it to be a primary reedom in his own life cannot be expected to accept it as f primary importance in the life of this country.

A second way of losing freedom of religion is through he abuse, or the distortion, or the domestication of re-gion itself by its friends. Religion to fulfill its mission n life must truly be free. It must be in the world yet ot of the world. Although it can seek to operate within ny and every form of society, it cannot be identified with ny known form of society. Great religion is trying to uild the Kingdom of God, beginning wherever it is and vith the materials at hand. While it is more at home in democracy than in any other form of society, it cannot e identified with democracy. The late President Roose-elt once said, "Religion and democracy stand or fall to-ether." This is a stirring statement. So far as I can see has only one defect — it isn't true. Christianity rose nder the absolutism of Caesars; it matured under feudal-m, and it has continued its growth and spread under nany forms of modern society. To say that it stands or alls with any of them — and they have all claimed it! — so much historical nonsense. Christianity will seek to nter into the life of any and all forms of society, as leaven the lump, always seeking their transformation until His Kingdom comes, and His will is done on earth as it in heaven.

NOW, AGAINST THIS background, it must be plain that a vital Christian faith and a vigorous hristian church cannot be content with the status quo nd forbidden to criticize and to seek its transformation. Whoever asks this of Christianity is trying to pervert her vine commission. Yet this very thing has been and is ing asked by many friends of the faith. The World ouncil of Churches, for example, was roundly con-emned because it was critical of the shortcomings of both mmunism and capitalism. The communist press called e Council a capitalistic-imperialistic venture. The capi-list press called it a "fellow-traveller" in many of its ut-terances. Each was indignant because the Council had dared criticize its way of life. Each wanted the church to be its ally — and wanted the alliance to bind the church to obedience.

Within the last few months a determined effort has been and is being made not only to silence the leaders of The Methodist Church who belong to the Methodist Federation for Social Action but also to get annual conferences to pass resolutions which denounce this particular organization and, further, to identify our church with our form of society. I have read several such resolutions and confess that I am appalled by their meaning. The Caesars asked no more of the early Christians than some of these resolutions ask of our church. They ask us to forswear the right of fundamental criticism of our social order, to preach the Gospel within the limitations imposed by that social order, but not to challenge those limitations.

THE THIRD AND LAST threatening way we can lose freedom of religion is by surrendering the idea of freedom itself and retreating to either of the two alternatives to it: subjugation or toleration. We are in the midst of a sustained attack on two ideas that have been closely related in our life and thoughts: separation of church and state, and freedom of religion. Our Roman Catholic friends do not accept the traditional interpretation of either of these principles. The Roman Catholic Church wants collaboration between herself and the state, and she wants the preferred church status here as well as everywhere else. I am now debating the merits of these claims. I am citing them in order to prove the point that powerful forces are at work seeking a radical modification of our idea of religious freedom. Maybe this is what the American people want. Perhaps they want an Italy, or Spain, or Mexico, where one church is regnant, protected by law, given special privileges by law, with schools supported by public funds, while other churches are permitted to eke out a precarious existence so long as they keep discreetly quiet about the preferred church. If so, if this is what we want, if this is to be final policy of this country, then the men and women who came over on the Mayflower have been given the lie by their spiritually regenerate children.

Frankly, I am not pessimistic about this happening in America. An alert, aroused citizenry, sensitive to the profound meaning of freedom of religion and keenly aware of the enormous difference between this and its alternatives simply will not let it happen here.

So when someone — whether our children or those reared in alien cultures — asks us, "What mean ye by these stones" why this celebration, we can say:

It means freedom: freedom under God.

It means the freedom to live a personal life blessed with privacy, dignity, usefulness and security.

It means the freedom to worship God according to the dictates of one's conscience — and the responsibility so to do.

It means that this nation shall have not alone a new birth of freedom but a rebirth of confidence in the principle and practice of freedom.

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26,242 Catholics Joined Episcopal Church

MILWAUKEE, Wis. (RNS) — A total of 26,242 adult Roman Catholics have been received into the Protestant Episcopal Church of the U.S. during the past 10 years, it was estimated in a report published here in *The Living Church,* unofficial Episcopal weekly.

Compiled by the Rev. Frank L. Carruthers, rector of St. George's parish, Newburg, N.Y., and the Rt. Rev. S. Harrington Littell, retired Bishop of Honolulu, the figures were described as "the first accurate report to be made to the American Episcopal Church on the number of Roman Catholic communicants received by its bishops over any period of time."

Its compilers said that the statistics were given "with great leaning on the conservative side," because they did not include Roman Catholic children or adults who were taken into the Episcopal Church by the rite of confirmation. Inclusion of such persons, they calculated, would more than double the totals.

The figures given were not based in all cases upon exact records kept in diocesan offices. Some were estimates of bishops or of the two investigators themselves. No estimates were obtained from 14 dioceses and missionary districts.

In the case of the latter the two investigators figured the number of conversions by averaging the receptions in adjacent dioceses and taking into consideration the variations in the respective communicant strength and in the economic and sociological structure of all the dioceses concerned.

The report estimated, as a result, that a total of 1,955 converts were received by the 14 dioceses and missionary districts.

Explaining their motive in making the survey, the authors said: "We have felt that the clergy and laity of our church were sometimes disturbed by the commonly asserted claims that the church of Rome is making great inroads upon not only our membership, but upon the membership of all non-Roman communions and denominations."

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Ban On 'Men Of Distinction'

MINNEAPOLIS, Minn. (RNS) — A legislative program that includes a proposal to ban the "men of distinction" type of liquor advertisements has been announced by the United Temperance Movement of Minnesota.

The organization, made of representatives of Protestant churches and denominations, also calls for temperance forces to "wage a more aggressive campaign and elect members of the legislature who will at least be fair in their attitude towards temperance legislation."

A pamphlet announcing the program summarizes legislators' votes on seven bills before them in the 1949 session which the organization characterizes as "test" measures of the law-makers' attitudes on the wet-dry issue.

The United Temperance Movement has outlined two new legislative proposals for the 1951 session, in addition to reaffirming its stand on several proposals before the 1949 legislature.

One would "check misleading, suggestive and pernicious" liquor advertising which attempts to sell the idea that "alcoholic beverages are good to drink," the Rev. Paul S. Rahneff, legislative director, explained.

"Surely it is time some attention was given by our legislative body to general conditions governing advertisements, making certain conditions obligatory," Mr. Rahneff wrote in the pamphlet.

"It would be a definite advance in our social life if truth in advertising was made law."

This would ban advertising such as the "men of distinction" series carried in national magazines, Mr. Rahneff said.

The other new proposal would empower the state liquor commissioner to invoke lesser penalties than license revocation under certain circumstances.

The Pastor's Corner

H. Hughes Wagner

Last week considerable publicity was given to the resignation of a Congregational clergyman from the ministry. Though affirming his devotion to Christ as he understood Him, he had come to the conclusion that he was no longer a Christian in the sense that his church understood Christ.

Not being a Congregationalist I am in no position to assert that he misrepresented his own church in the four points he enumerated. But I can emphatically state, and with some authority, that the Methodist doctrines of divine love and freedom of conscience bear no similarity whatever to the description which he gave, then attacked, of his church's belief.

On the contrary, within the cherished intellectual freedom of The Methodist Church he could, if he continued to keep his loyalty to Christ at the center, as he says he does, even press his theories on reincarnation without fear of being charged with heresy.

But this minister did exactly what I would do were I to hold his present opinions. I would resign. It happens, however, that contact with life has produced an entirely different reaction in me. Experience has strengthened, not weakened, my confidence in the validity of traditional Christianity. I am far, far surer today than I was as a young minister when I 'lift high the banner' of the faith committed to us. — *Reprinted from "The Carillon," Trinity Church, Springfield, Mass.*

Japanese Princess Speaks

Speaking to the members of the International Christian University Council at its first annual meeting at Mitaka, Japan, on Sept. 6th, Princess Setsuko Chichibu, sister-in-law of Emperor Hirohito, declared the present world situation furnished "a great challenge to Christian education." The princess is an honorary member of the university council, advisory body to the university.

The *Nippon Times* in a report of the meeting said Princess Chichibu addressed the 38 members of the council who were present in fluent English. After pointing out the present age is plagued with "moral confusion,

ellectual ferment and political upheaval," continued: "Am I mistaken if I say that whole turn of events leads us to regard re poignantly than ever the helplessness relying merely on legislation and diplocy, not to speak of brute force, to solve all se conflicts of ideas and economic probns? Here is a great challenge to Chrisn education and a very great mission for nascent International Christian Univer- in Japan.

Princess Chichibu is the daughter of the Tsuneo Matsudaira, one-time ambassador the United States and the Court of St. nes and the wife of the Emperor's young- brother. She attended the Friends School Washington, D.C. during her father's riod of service as ambassador.

uidance For Living

obart F. Goewey

w To Become Yourself

When a young man said that after four rs at Harvard he had not gotten anyng out of it — nothing but himself, the sident said that was the greatest tribute r given to the college. After four years, young men got themselves out of it all, n the institution was worth all the milns that it cost. Can we get *ourselves* out life? "What shall it profit a man, if he n the whole world, and lose himself?" body but you can make that shortest itten letter in the language stand straight d clean: "I." Not just for its own sake, her; for our biggest contribution to our es is a true self. An institution is the gthened shadow of a man, and a good me or business or church or community come only from genuine selves.

How can you become somebody? Sages ve given us three great words for it. us knows these words at their highest, l tops them with a supreme word.

now Thyself"

This is the word of Socrates, pricking the ated bubbles of self-deceit. Can we see selves as God sees us? We cannot deal h ourselves at all until we face up to selves, opening our inmost excuses to d, and to reason, and recognizing the ses of war and strife and vice within us. us' teachings focus X-rays on our attitudes l spirits. But Jesus, who knew what was a man, helps us too, to know the selves may be. The true nature of anything is at it has the capacity to become. Never mate humanity or yourself without tak- into account the manhood of Jesus and grace of the Christlike God as your itage.

ntrol Thyself"

Here is a word characteristic of Marcus relius who knew he must be ruler of self before he could be emperor over ers. Our passions and our energies are like a team of wild horses which we must call by name and harness for power and direction, if we would become persons. We must decide which impulse is to be "me." Jesus, majestically silent in turmoil, had paid the price of self-control in fasting and in prayer. The owner of an unwieldy and dangerous boat found that if he was to carry loads with sureness, he must reset the main mast at the center, and then re-arrange the whole load. We may need to set God in the center of our lives and then re-arrange all our burdens and responsibilities in relation to that center of loyalty and of power. Then we may have controlled and secure personalities.

"Deny Thyself"

Here is a word characterized by Buddha who left home and family for a life of devotion. Jesus knew it too, and refused to claim anyone as a disciple who would not deny himself daily. We cannot become ourselves without denying ourselves. Those who would serve God must keep fit. When Glenn Cunningham broke the world's record in running the indoor mile in the Dartmouth College gymnasium, he took the opportunity to thank the spectators present for having refrained from smoking. He told them that such a run could not have been made in a smoke-filled building. The race of the Kingdom of God cannot be won except by the self-denial of God's people. Christian self-restraint will be absolutely necessary in setting the atmosphere in which new records of personal or social progress can be made. In the atmosphere of human selfishness or licentiousness the Kingdom of God cannot come.

"Give Thyself"

Jesus had a word that gives meaning to all of these. "The Son of Man has come to give himself." His self-denial is not an end in itself, but for the sake of "life more abundant." Giving may be joy. "The Lord loves a cheerful giver," says Paul. This requires all the discipline of self-knowledge, self-control, and self-denial you can muster. Lose your life in giving it utterly to something beyond yourself worthy of it all. Only God and His kingdom are big enough. Then all your powers are joined to His power, and you are made whole in Him.

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Into Activities Of
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Charges 'Reactionaries'

MINNEAPOLIS, Minn. (RNS) — Dr. G. Elson Ruff, Philadelphia, editor of *The Lutheran,* said here that he believes "reactionary elements in the American economy" are behind the attacks that have been made on the Federal Council of Churches.

The Lutheran is the official publication of the United Lutheran Church in America.

Speaking at the 38th annual convention of the National Lutheran Editors' and Managers' Association, Dr. Ruff expressed the view that a "small group of rabid fundamentalists" is "being used as a tool" by the "reactionary elements" who "are afraid of any social progress."

He referred to the attacks made on the Federal Council by the Rev. Carl McIntyre of the American Council of Christian Churches, and John T. Flynn, author of "The Road Ahead."

Dr. Ruff hailed the forthcoming organization of the National Council of Christian Churches, which will be a merger of the Federal Council and seven other interdenominational organizations, as "evidence of growing Protestant co-operation."

Reviewing "The Year in the Churches," Dr. Ruff touched on the plight of churches behind the "Iron Curtain" and said they are allowed to survive only if they adapt themselves to a certain pattern.

First stage of the pattern, he said, is to "crack" certain leaders who will not submit, as was done in Hungary with Catholic Cardinal Mindszenty and Lutheran Bishop Ordass.

Next, he said, the state proposes a new agreement between Church and State in which the Church professes loyalty to the State and gives the State certain powers in the appointment of Church officials.

This stage has just been reached in Hungary where Roman Catholic bishops have announced a new agreement with the state, he pointed out.

In the third stage, he said, the government directly appoints leaders of the churches and selects men completely subservient. Appointment of Lajos Dezsery, Lutheran bishop of Budapest, was an example of this, he said.

"When this stage is reached," he added, "the government is quite content to let the church ride along as an adjunct to its own propaganda program."

Dr. Ruff was re-elected president of the editors' section of the association and Dr. E. W. Schramm, Columbus, editor of the *Lutheran Standard,* publication of the American Lutheran Church, was re-named vice-president.

A Pastoral Parable

J. EDWARD CAROTHERS

"On Making Good The Third Strike"

Now it was the season when multitudes were gathered on the fields to witness the Tribe of Giants or the Children of Brooklyn in the Tournament of Swat the Ball.

And because the Pastor of the Congregation had not the tithe demanded by the gateman, he sought a place before the television set of a kindly plutocrat, for the Pastor was a fan.

Now the ball was pitched around the bases for a warm-up and then was it cast unto him of the Mighty Arm, and he wound up exceedingly and his pitch confounded the Swatter. Then it was repeated and the multitudes roared for now the Swatter is all but cast into the land of limbo.

But the Pastor glueth his eye to the screen and behold! The Swatter taketh his might unto the next pitch and the Ball leaveth the field, going over the wall nigh unto the Bleacher Gate.

And the Pastor regained himself and thought of how it is in life that the Lord giveth many more than three strikes at the ball, for His mercy endureth forever — if a man keeps the bat in his hands and layeth it not down in despair.

Young Moderator

Toronto (RNS) — Dr. Clarence MacKinnon Nicholson, 45, of Halifax, N.S., was elected moderator of the General Council of the United Church of Canada, at its sessions here.

Dr. Nicholson, who is one of the youngest men ever to be elected to that office, defeated the secretary of the council, Dr. Gordon A. Sisco, and three others for the honor.

The new moderator is principal of Pine Hill Divinity School in Halifax, and had previously served in four pastorates. He is the son of a coal miner.

Legion Post Seeks Ouster Of Pacifist Clergyman

Ashville, N. C. (RNS) — The Rockwell-Ballew Post of the American Legion here adopted a resolution demanding the resignation of the Rev. Henry V. Lofquist as chaplain of the Good Samaritan Mission. The legionnaires said the clergyman had been listed in leaflets distributed here as secretary-treasurer of the Peace Fellowship of Presbyterians, U. S., which the Legion group described as a pacifist organization.

Asserting that the Fellowship's constitution states that "we refuse to participate in any war or to sanction military preparations," the post asked that in the event Mr. Lofquist does not resign, the Community Chest, of which the mission is an agency, demand his resignation.

Mr. Lofquist, chaplain of the mission since April, 1943, and pastor of a Presbyterian church in Brookhaven, Miss., for 17 years before coming here, has given no indication of acceding to the Legion's request. He said that any request for his resignation would have to come from the board of directors of the mission, which does not meet until October.

He added that the mission board was well aware of his views when it appointed him chaplain.

Fight Beer Ration

Washington, D. C. (RNS) — Temperance forces here are uniting to fight the introduction of beer ration in the U. S. Army.

The offer of 1,200,000 free cans of beer made to the armed services by two Milwaukee breweries brought a sharp response from religious leaders concerned with temperance.

The offers were made in telegrams to Army Secretary Frank Pace from the Blatz and Schlitz brewing companies of Milwaukee. It followed announcement of the withdrawal of free beer rations to troops in Korea as a result of taxpayers' protest back home against tax funds being spent on alcoholic beverages.

"This offer is in line with the brewing industry's insistent campaign to sell more beer to people who now drink it and to get more people — particularly young people — to drink it," said Bishop Wilbur E. Hammaker of the Methodist Board of Temperance. "It is a gigantic attempt to swell their sales and profit by persuading men who join the armed forces that 'beer belongs.'"

Bishop Hammaker said that temperance forces will tell the Army that the least it can do is to make alternative drinks available on the same free basis to G. I.'s on the fighting front.

"Why only mention beer as a beverage?" he asked. "Why not send them free milk shakes, cola drinks, and carbonated beverages which, statistics show, are much more heavily consumed by young Americans here at home than is beer."

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Beer For The Boys

Clayton M. Wallace, General Superintendent of the Temperance League of America, commenting on the furnishing of beer to the troops in Korea, made the following statement:

"Non-drinking parents of the boys in the Armed Services protest the action of the brewers in seeking to encourage beer drinking in the Armed Services, either through the furnishing of a beer ration at the taxpayers' expense, or by any form of indirection, through the canteen or otherwise.

"Surely, if beer can be supplied, wholesome fruit juices and soft drinks can be made available where the local water supply is unsafe. This can be done without involving the government in the active promotion of the drinking of alcoholic beverages, which in the case of individuals peculiarly susceptible to alcohol, may mean the start toward alcoholism, alcoholic mental disorders, and the impairment of health, with resulting social instability."

German Methodist Centenary

Bremen, Germany (RNS) — Dedication of the new Savior's Church here as the "jubilee church" of German Methodism climaxed the centenary celebration of The Methodist Church in this country. The dedication ceremony was presided over by Bishop Ernst Sommers of Frankfurt-am-Main, national headquarters of the church.

The Bremen church was almost completely destroyed during the war. Its reconstruction was financed by German Methodists aided by contributions from American co-religionists.

Jubilee services were held in Methodist parishes throughout the country to commem

te the formal establishment of the church Germany by Dr. Ludwig Sigismund Ja-y in 1850.

Methodist activity in Germany actually be-n in 1831, when Christoph Gottlob Muel-, at the request of his countrymen, re-ned to Germany from England as a repre-tative of the Wesley Missionary Society. The Methodist constituency in Germany w numbers about 77,000.

At Frankfurt-am-Main the church operates theological seminary and a publishing use. German Methodists maintain 12 hos-als in major cities and three deaconess otherhouses with 1,200 nurses.

The Evangelist, Methodist weekly pub-ned here, has also been celebrating its 0th anniversary.

The Things That Really atter"

By Eldon A. Ramige. The Christopher blishing House, Boston, 1950.

n the foreword of this set of meditations en from his own sermons the author es, "Whether or not any one who reads s particular book shall conclude it was olarly does not concern me here." To oid pedantry or show of learning or com-x language structure is certainly desirable, ecially in the pulpit. Nevertheless, this es not relieve the preacher from the nec-ity of being scholarly and precise in his nking and preaching. Simplicity and clar-are best served by real scholarliness.

There is a lack of vital thought develop-nt and precise definition within most of se various meditations. The insights nted out are often good — sometimes ellent — but their exact relationship to another and to a central meaning are often made clear. This stems from a ure to define carefully the main point at e and where it touches life most de-vely. In the meditation, "Light and Love Combination," it is clear that the pur-e is to establish that truth and love must used in a complementary fashion in hu-n relationships. A failure to define both h and love carefully leaves one in doubt ut what their exact relationship ought x.

Good preaching ought to carry prophetic ency and positive conviction. Discussions he sociological and psychological values of gion, and prudent homilies on human blems are valuable but they need to be ked by more evangelical fervency and rance. The statement, "Spiritual vision s somewhat to sensitize the human heart the practical realities of life," (142) is gether too uncertain and apologetic to e from a Christian pulpit.

Good preaching ought also to take much ts inspiration and illumination from the ptures. That is, the Scripture ought to e in many cases as the point of origin for the preacher's spiritual insights. The usual procedure in these meditations is to develop a thought and then use the Scriptures as a further proof or validation of that thought.

The meditation titled, "When Trouble Comes," shows good organization but lacks a decisive conclusion. The discussion of the various historical efforts to solve the problem of human suffering along with their limitations is scholarly and convincing. The conclusion, emphasizing the Christian solution, is handled in a disappointingly cursory fashion. It leaves one unconvinced at the point where he most needs to be convinced.

The meditation on the "Supremacy of Sincerity" is notable for its insights into the nature and meaning of the ethical life of Jesus and is perhaps the best in the collection. — *Reviewed by P. G. Rademacher.*

The emphasis on "OUR CHURCH" in the . . .

Preaching and Teaching Endeavor

RECOMMENDED READING . . . for the DAYS AHEAD

The Early Church: September 24-October 15

"The Beginning of Christianity," Craig (1943, $2.75)

"New Testament History: A Study of the Beginnings of Christianity," Rall (1914, $2.00)

The Reformation Church: October 22 - November 12

"Protestantism," W. K. Anderson, Editor ($2.00 cloth)

"Primer for Protestants," J. H. Nichols (1949, $1.50)

The World Church Today: November 19 - December 17

"World Christianity," Henry Van Dusen (1947, cloth $2.50)

"Toward a Reborn Church," Walter M. Horton (1949, $1.50)

"The Church and Contemporary Change," G. Bromley Oxnam (October 1950, probable price, $2.50)

Millions of Methodists profited by reading *"Our Faith"* booklets. Now we begin the study of "Our Church." In *"Our Church: A Guide for Pastors"* Dr. Harris Franklin Rall shows how these recommended books may be used effectively. They may be purchased from The Methodist Publishing House branch serving you or borrowed in many public or theological school libraries. Excellent sources for discussion groups.

The ADVANCE For Christ And His Church

The Homemaker's Corner

Mrs. Harry A. Burnham

Let Us Be Ourselves

A peculiar incident has come to my notice recently. A young man who had been job-hunting for weary days finally found a position with a large concern. It was, to be sure, a minor position, but he was determined to do everything to make himself useful and to advance with the company.

This young man had been repeatedly criticised for being too serious, for lacking "pep" and for seeming exclusive. He wondered if he could make himself over so that he would be more likeable.

To that end he watched young men who were in positions above him. He saw that many of them smiled all the time, slapped each other on the back, called each other by their first names, etc.

He had cordial dislike for all of this, but — if that was the way to achieve success, he would try. For weeks he wore a smile that, apparently, wouldn't come off.

He didn't seem to be getting much response from his attempts at being what he supposed was "friendly," but he was surprised when he was told that his services would not be required any longer. He knew that his work had been good so it must be his personality. He didn't know that his boss had told the secretary to, "Get rid of that grinning ape."

Without any idea of asking for his job back again the young man went to his employer and asked his advice. He told what he had been trying to do. The boss laughed long and loud and said, "Come on back to work and don't try to be someone else. No more synthetic personality."

Work Being Disrupted

New York (RNS) — A Methodist missionary leader said here that the unwillingness of Christian groups to work on an interdenominational basis in Okinawa threatens to demoralize Christian work on that island.

Dr. Thoburn T. Brumbaugh, a secretary of the board of foreign missions of The Methodist Church, said that a number of mission groups who had recently entered the island were "totally disregarding the agreement reached shortly after the war that Christian work in Okinawa should be done on a co-operative basis."

He warned that should this practice continue it would undermine the United Church of Christ in Okinawa, the main Protestant body to which the great bulk of Okinawa Christians belong.

To date, The Methodist Church is the only Protestant body to appropriate funds and personnel toward the co-operative work, he said. The other Protestant churches, he charged, are either "indifferent to the opportunity in Okinawa, or are sending missionaries to work only on a denominational basis."

Dr. Brumbaugh spoke to a conference sponsored by the Far Eastern Joint Committee of the Foreign Missions Conference of North America, attended by more than 100 mission board executives from major Protestant groups.

Plea For Revival

Denver (RNS) — An American renaissance in religious, home, and community life was urged here by Miss Erlaine Weaver, general secretary of the Youth Temperance Council, to "reduce juvenile delinquency which has doubled in the last decade."

Miss Weaver, 26, spoke at the annual convention of the National Woman's Christian Temperance Union, of which her organization of teen-agers is a branch.

"A revival such as this," she said, "is the corrective for the error in which 50 per cent of children are growing up in homes where 'beer busts' have taken the place of Bible reading.

"Children follow parental example," she continued. "Few delinquents come from families that attend church regularly. But what else than problem children can be expected in homes where parents drink continually, iceboxes are cluttered with beer, the radio blares crime programs and drink jingles, and magazines are filled with murder and sex stories and whiskey advertising?

"Nor do the children from these homes find an environment that is any better in the community area congested by taverns, drug stores that sell unwholesome comic books, and gambling places that are nearly always better patronized than the churches.

"A spiritual revival is beginning in the United States, and we can expect better homes and better teen-agers generally as it increases, and grownups who set the moral codes for their youngsters begin to improve in their conduct."

Public Demanding Liquor Curbs

Denver (RNS) — The "tide of public opinion and balloting," in the United States is again turning to prohibition or curbs on alcoholic beverages, Mrs. D. Leigh Colvin of Evanston, Ill., president of the National Woman's Christian Temperance Union, declared here.

In her presidential address to the 76th annual convention of the organization, Mrs. Colvin said that more than one-fourth of the country by area, containing one-fifth of the population, is now dry or bans hard liquor by local option.

State referendums on liquor, she said, will be held this November in Arkansas, South Dakota, Oregon and Arizona.

"In addition to these state-wide referendums," Mrs. Colvin added, "many local options are scheduled in counties, cities, and other political subdivisions of several states."

She said that hard liquor consumption in the United States had dropped from 231,000,000 gallons in 1946 to 170,000,000 gallons last year. Consumption of beer and wine has also fallen in the last two or three years, she said, "due to a spiritual revival and drying-up local option."

Mrs. Colvin warned, however, that the war on alcoholic beverages is only beginning.

Day Of Prayer

The General Boards of Education and Evangelism are joining in a request that Sunday, October 1st, be a day of prayer for the success of the six-months effort, beginning on that day, to bring church school pupils into the church.

In a letter to the executive secretaries of the boards of education of 103 annual conferences, Dr. John Q. Schisler, executive secretary of the Division of the Local Church, General Board of Education, said:

"We are joining together in a request that so far as possible, Sunday, October 1st, be a day of prayer for the success of this special effort. Will you not call this to the attention of pastors and particularly church school superintendents so the matter may be lifted up in prayer in all of our church schools on that day?

"We shall put our best efforts into this enterprise and attempt to enlist the active co-operation of all our church school workers. At the same time, every one of us is aware of the great need for divine help if we are to succeed in lifting the level of our church school work and extending its outreach to bring the multitudes into its membership."

There are over 486,000 officers and teachers in Methodism's 40,000 church schools, according to Dr. Schisler. Last year 169,777 church school members were brought into the church on profession of faith.

The observance of a day of prayer on the part of Methodist church school workers will contribute much to the success of the evangelistic enterprise, it was said by representatives of the co-operating boards.

Conference On Aging

When the report of the recent National Conference on the Aging is made public about Oct. 15th, it will be of special interest to Methodists for at least three reasons.

1. Methodists were the first to suggest the need of such a conference.

2. Methodist leaders shared in the conference and helped shape the report.

3. With its well-known concern for ministering to the aged through 60 homes for the aged in this country, The Methodist Church is in a position to make direct use of many of the findings of the conference.

These are some of the denomination's stakes in the forthcoming report, according

the Rev. Dr. Karl P. Meister of Chicago, ecutive secretary of the Methodist Board Hospitals and Homes.

Dr. Meister feels that "the conference has lled the attention of the nation to the pidly growing problem of the aged and ing in our society."

"In my lifetime," Dr. Meister points out, he average life expectancy has doubled. ow more than seven per cent of our popu- ion is past 65 years of age. By 1980 it is timated that as many as 14 per cent or ore than 22 million people will be over 65."

Methodist Radio

Bishop Charles C. Selecman of Dallas, Tex., s accepted the invitation of The Methodist hurch's Radio and Film Commission to come its special representative.

In his new relationship Bishop Selecman, rmerly president of Southern Methodist niversity and who retired from the epispacy in 1948, will interpret the commis- on's program to the church at large and ek financial support for its enterprises.

At a meeting in Nashville, Tenn., Bishop lecman discussed with the commission's int staff, representing 19 Methodist agencies, ojected radio programs and religious films. new film, "Crossroads," depicting Chris- n family relationships, has just been re- ased. Scheduled for production is "The mily Next Door," carrying a similar theme. he commission also plans one or more cational motion pictures on training for e ministry.

Also attending the meeting was Noel vans, head of Religious Films, Ltd., Eng- nd. He is in this country to discuss with ethodist officials the possible production of inspirational film on the life of John Wes- y. If produced, the film probably would ve its premier showing at the General nference of The Methodist Church at San ancisco in April, 1952.

Westminster Matriculation

"The world's problem basically is theo- gical, and its solution rests not with po- ical revolutionists but with leaders willing attempt great things for God."

That was the message of Dr. John O. Gross, ominent Methodist official, to students of estminster Theological Seminary, Balti- ore, Md., in his matriculation address Sept. th, marking the school's 68th year.

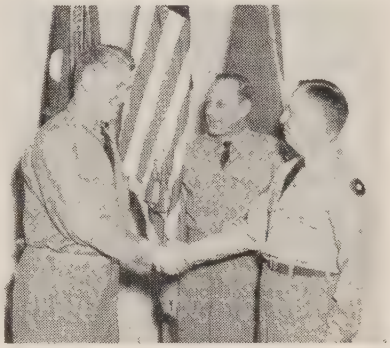
"Any minister deeply concerned about im- ovement of the social order will be eagerly ught to sponsor all sorts of special nos- ums," warned Dr. Gross, executive secre- y of the division of educational institu- ns, Methodist Board of Education, Nash- lle, Tenn.

In this respect, quoting Bishop A. Frank nith of Houston, Texas, the speaker ad- ed: "The minister should always be a sane eral . . . there should be no doubt in yone's mind as to where he stands upon any and all issues that affect the welfare of his fellow-man. But he must never forget that he is a minister in the church and the pastor of all sorts of people, all of whom have a right to look to him for guidance in their social and intellectual thinking, as well as their spiritual attitudes."

He listed five basic gifts needed by young ministers to succeed in their work — "speaking, teaching, molding character, moral enthusiasm, and spiritual discernment."

However, none of these can be substituted for the "sense of mission," said Dr. Gross. He recommended St. Paul's criterion: "Woe unto me if I do not preach the Gospel."

Eagles For The Chaplain



Official U. S. Army Photo

First to congratulate Chaplain Robert S. Hall, post chaplain at Fort Dix, N. J., upon his promotion from lieutenant colonel to colonel, was Major General William K. Harrison, Jr., commanding general, and Colonel O. W. Martin, chief of staff, 9th Infantry Division and Fort Dix.

Chaplain Robert S. Hall of Greenfield, Mass., post chaplain at Fort Dix, N.J., has been advanced to the rank of colonel, AUS, it has been announced.

Chaplain Hall entered the Army as a lieutenant in March, 1941, served for 6 years with the New York Port of Embarkation, then went to Japan where he became Eighth Army staff chaplain in charge of the Yokohama Chapel Center, the Army's largest chapel in the Far East Command.

Since he came to Fort Dix 4 months ago, Chaplain Hall is credited with expanding the chaplain services in spite of a shortage of chaplains. Under his direction the Fort Dix Religious Center was established, religious motion pictures have been brought to all troops, including those on bivouac, and a promising Fort Dix Choir has been organized.

He was pastor of St. Paul's Methodist Church in Lawrence, Mass., 1930-35; of Liberty Methodist Church in Springfield, Mass., 1935-39; and of St. James Methodist Church at Stoneham, Mass., from 1939 until 1941.

Chaplain Hall is the son of Mrs. Eva Hall, 80 Munson St., Greenfield, Mass. His wife, the former Marcelle J. Meyer of New Rochelle, N. Y., and their four year old son, Paul, are with the chaplain at Fort Dix.

Judgment Day In Two Years

Pasadena, Cal. (RNS) — Evangelist Billy Graham, holding a one night evangelistic crusade in the Rose Bowl here, predicted that the end of the world and the Judgment Day will come within the next two years.

The young revivalist spoke to a crowd of 45,000.

"I'm revising my figures," he told a silent and serious audience. "Last year in Los Angeles I told you that we had five years, now I think we have only two, and after that — the end."

Thousands came from all over the Southern California area to hear the preacher. Many arrived long before the rally and brought lunches to eat while they waited in the stands. Some wrapped themselves in warm blankets as the cool evening wore on.

Rally officials had hoped for 100,000 to fill the bowl.

Toward the end of the services Dr. Graham, dressed in a bright green suit, called upon his audience to step forward and "begin new lives with Jesus." More than 2,000 came down from the stands afoot, on crutches, and some in wheelchairs.

One rally official called the response the largest mass conversion in the history of Southern California.

On one side of the great bowl, white-robed students from Pasadena College formed a living cross. Underneath the arms of the cross, spelled out in brilliant red cards, were the words: "Ye Must Be Born Again."

On each side of the living cross were young people from Southland Christian Endeavor societies and Youth for Christ organizations. They totaled 10,000 and were led as a mass choir by Cliff Barrows, Dr. Graham's song leader.

After the rally, Dr. Graham and his party left Los Angeles by plane bound for Minneapolis for a campaign in that city's municipal auditorium.

Oxnam Asks For Unity

Toronto (RNS) — First step in a Christian strategy to save the world from Communist materialism must be to heal the divisions between the Christian churches, Methodist Bishop G. Bromley Oxnam, of New York, told the General Council of the United Church of Canada here.

"Some believe that disunity is a denial of our Lord and of His prayer that all may be one," he said. "How can we ask God to bless us when we waste our means in costly duplication? Can a man believe in a doctrine that unites and yet give his service to one that divides?"

The church, he said, must prove that Christianity means more to the individual than Communism ever could mean.

PERSONS

The Rev. Stead Thornton of Ipswich, Mass., who left the pastorate of Trowbridge Memorial Methodist Church, Worcester, Mass., last June to receive the retired relation in the New England Conference, has returned to Worcester to supply that church in the absence of the pastor, the Rev. Lawrence S. Staples, who has been recalled into the chaplaincy of the U. S. Army. Mr. Thornton was minister of Trowbridge Memorial from 1938 until last June.

Bishop John Wesley Lord announces the appointment of the Rev. Francis C. Wilson to Epworth Methodist Church, Worcester, Mass., effective Oct. 15th. Mr. Wilson has served the West Roxbury Methodist Church since May, 1948, with notable success. He is a native of Blountstown, Fla., and a graduate of Morris Harvey College, Charleston, W. Va., with the A. B. degree in 1945 and of Boston University School of Theology with the S.T.B. degree *cum laude* in 1948. He was elected to the Rev. Edmund M. Beebe Fellowship of the School of Theology for 1948. During his student days at the school, he held two pastorates — Uxbridge and Parkman Street, Dorchester. He came to the New England Conference by transfer from the West Virginia Conference in 1948. Mrs. Wilson is secretary of missionary education of the New England Conference Woman's Society of Christian Service.

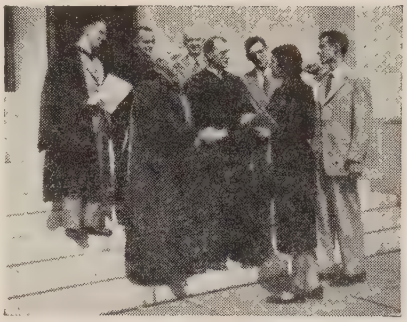
Dr. Clarence P. McClelland will receive recognition for the completion of 25 years of service as president of MacMurray College, Jacksonville, Illinois, when the institution observes Founder's Day on Oct. 10th. During his administration the endowment of the college has advanced from $500,000 to $4,200,000; eight new buildings have been added, and the total assets have increased to $6,500,000. The curriculum has been revised to offer many vocational courses as well as graduate work in certain departments.

Dr. H. D. Bollinger, secretary, Department of College and University Religious Life, Methodist Board of Education, was named to the chairmanship of the executive committee of the United Student Christian Council at a meeting held last week in Richmond, Indiana. The council represents 14 nationwide student Christian movements.

The Rev. William H. Anderman, Philadelphia Conference secretary of evangelism, has been released for three months from the pastorate of the Providence Avenue Church, Chester, Pa., where he is in his eleventh year, to serve under Bishop Dana Dawson as director of the Advance in Evangelism for the Kansas-Nebraska Area. His headquarters for the 20 districts under his leadership will be at Topeka, Kan. During his absence from his pulpit, the Sunday morning preacher will be Dr. William H. Ford, chaplain of the Methodist Hospital in Philadelphia.

The Rev. and Mrs. Wilbur T. Hale of 68 Angeline St., West Springfield, Mass., observed their 54th wedding anniversary quietly on September 16th. Mr. Hale is a retired member of the New England Conference.

Matriculation Day Greetings



Dr. Daniel L. Marsh, president of Boston University and Dr. W. G. Muelder, dean of the University's school of theology greet new theological students, Elaine Hessell, Long Beach, Calif., and Carl H. Douglass, Lynchburg, Va., at annual Matriculation Day exercises in Marsh Chapel. Charles Purdham, Minneapolis, Minn., standing beside Dean Muelder, as president of the school's student government group extends the student welcome. Looking on are other participants in the program, left to right, John D. Copp, Dr. Emory S. Bucke, and Dean-Emeritus Albert C. Knudson.

Boston University's oldest education unit, the school of theology, founded 112 years ago, welcomed new students at its annual Matriculation Day exercises on Wednesday, Sept. 13th in Marsh Chapel, at 2:30 p.m. Participating in the program were Dr. Daniel L. Marsh, president of the University; Dr. Walter G. Muelder, dean of the school of theology; Dr. Emory S. Bucke, editor of Zions Herald, who spoke on "That All May Understand," dealing with public relations practices in the ministry; Dean Emeritus Albert C. Knudson; and Dr. Frank Jennings of the Massachusetts Council of Churches.

John D. Copp, registrar of the school called the roll of new students as part of the impressive program marking the beginning of formal religious study for future ministers, and ending a series of introduction days which opened on Thursday, Sept. 7th. The introduction program included talks by the dean and other faculty members.

Through the Mt. Vernon Student Association, juniors at the school also have assisted in orienting the school's first year students. Association officers are: president, Charles B. Purdham, (6703 Osseo Road,) Minneapolis, Minn.; vice president, Richard W. Cain, (3511 McClintock) Los Angeles, Calif.; and secretary, Nancy Shoemaker, (7 Westland Street) Worcester, Mass.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a.m. for the first half of October.

Oct. 2 — The Rev. Wesley G. Huber, exec. sec'y, Evangelistic Assn. of New England.
Oct. 3 — The Rev. Richard H. Schoolmaster, St. Paul's Episcopal Church, Newton Highlands.
Oct. 4 — The Rev. Marcus J. Priester, Westminster Foundation for Students.
Oct. 5 — The Rev. Meredith P. Smith, St. Stephens Methodist Church, Marblehead.
Oct. 6 — The Rev. Horatio J. Chase, First Baptist Church, Everett.
Oct. 9 — The Rev. H. M. Schluntz, Maplewood Baptist Church, Malden.
Oct. 10 — The Rev. Robert W. Woodroof, Jr., Grace Episcopal Church, Newton.
Oct. 11 — The Rev. John E. Barclay, Church of All Nations at Morgan Memorial.
Oct. 12 — The Rev. Edward Hanna, educational dept., of Morgan Memorial.
Oct. 13 — The Rev. Emerson W. Smith, Broadway Methodist Church, Lynn.

Monmouth College, Monmouth, Illinois, offers a prize of one hundred dollars for the best setting in four voice harmony for congregational singing of a prescribed metrical version of Psalm 148. The competition is open to composers of all nations and closes February 28, 1951. It is the eighth in a 10-year series. For the words to be used and the conditions of entry write Thomas H. Hamilton, Monmouth College, Monmouth, Illinois.

The Rev. and Mrs. George T. Kennedy of Lucknow, India, announce the birth of a son, John Alan, on Aug. 31st at Landour Hospital, Mussoorie, India. Mr. Kennedy, formerly assistant director of the Wesley Foundation at Harvard-Epworth Methodist Church in Cambridge, Mass., is now on the faculty of Lucknow Christian College, in the department of religion.

Dr. William Barrow Pugh of Philadelphia, Pa., stated clerk of the General Assembly of the Presbyterian Church, U. S. A., was killed when an automobile in which he was a passenger collided head on with a trailer truck. The Presbyterian leader, one of the best known Protestant churchmen in this country, had been a speaker at a meeting of the denomination's Wyoming Synod in Powell, Wyoming.

The appointment of the Rev. Alfred G. Hempstead of Rockland, Maine, to the pastorate of the Methodist church at Orono,

ine, effective Oct. 1st, is announced by hop John Wesley Lord. Mr. Hempstead, o has served Pratt Memorial Church, ckland, for the last eight years, will suc- d at Orono the Rev. Elwin L. Wilson, o this month has assumed his new duties director of the Maine Christian Associa- n, University of Maine. During Mr. Hemp- d's ministry in Rockland, he has proved nself not only an excellent preacher and oted pastor but an able administrator as l. Under his leadership, the church prop- has been renovated inside and out, one the major changes being the transforma- n of the old auditorium into the new sanc- ry. The Hempstead's daughter Elizabeth n Hyderabad, Deccan, India, as an "I-3" sionary of The Methodist Church.

The First Methodist Church of Everett, ss., will observe an 80th Anniversary cele- tion of its existence from Oct. 1st thru . A $3,500.00 renovation project will be npleted by the time of the program. This ludes extensive repairs to the church roof l tower, and the redecorating of the rch sanctuary and vestry. Bishop John sley Lord will rededicate the church Sun- evening, Oct. 1st, at 7:00, and preach. e Rev. Archiver J. Strait will preach Oct. at 10:30 a.m., and the Rev. Malcolm r and the Rev. John Snook will conduct pecial evening service at 7 p.m. the same . A homecoming banquet will be en- ed on Tuesday, Oct. 3rd at 6:30 p.m. in vestry of the church. It will be followed a reunion and reception in the sanctuary. eral former pastors and representatives of r families, and many former parishioners returning for this occasion. The Rev. ph A. Stevenson is pastor of the church.

The Rev. Dr. T. Ross Hicks, minister of st Methodist Church in Northampton, ss., has suffered a cerebral hemorrhage is a patient at the Dickinson Cooley Hos- l in Northampton, Mass. Springfield rict Superintendent Maurice Bullock is plying the pulpit during Dr. Hicks' nce.

he Rev. Maurice Bullock, superintendent he Springfield District, preached at Wes- Methodist Church in Springfield on Sept. and 24th. The editor of Zions Herald be the preacher on Oct. 8th.

new Zions Herald club of 20 members been received from the Atlantic Meth- Church in Quincy, Mass., where the Wm. H. Duvall is pastor.

successful Springfield District Conference held on Sept. 13th at First Methodist rch in Holyoke, Mass., under the leader- of the district superintendent, the Rev. rice Bullock. Dr. Karl Quimby from Board of Missions in New York City was the afternoon speaker, using as his topic: "The Road Ahead." Two hundred and fifty people attended the dinner and evening meeting of the Springfield Fellowship. After the dinner, a panel discussion on "The Place of the Lay Leader in the Local Church" was directed by George W. Lamb, lay leader of the Springfield District. This was followed by an address on the Advance, by Bishop John Wesley Lord.

The Rev. Daniel Glengyle Deale of Suncook, N.H., is a patient at the New England Deaconess Hospital. Mr. Deale is a member of the Troy Conference in the supernumerary relationship.

New Hampshire Conference News

The Rev. C. Walter Frye and his family were forced to return to their summer home in Hedding, N. H., for a few days in September, when they were driven from their apartment in Raymond by a fire. They returned to their home in Raymond on Sept. 20th.

The Rev. Roland Stahl, pastor of the Tenney Memorial Church in Salem, N. H., has accepted a teaching position in the University of Connecticut.

The Rev. Wm. Locke, formerly secretary of the New Hampshire Conference, is now professor of religion at High Point College in High Point, N. C.

The Rev. and Mrs. Otto S. Steele, Jr., of St. Paul's Methodist Church in Lawrence, Mass., announce the birth of a daughter, Martha June Steele, born on July 12th.

The Rev. Edw. H. Brewster of Portsmouth, N. H., is on sabbatical leave from the conference this year, and left for Israel by plane on Sept. 22nd. Mr. Brewster hopes to travel extensively and make a general study of Israel's economic, religious, cultural and interracial life.

During the second session of the 81st Congress, the Rev. Milo Farmer of Bow, N. H., has been doing special work under U. S. Senator Styles Bridges.

Mrs. Claude Adams, widow of the late Rev. Claude Adams of Littleton, N. H., is now the circulating librarian for the Public Library in Leominster, Mass., and is living at 118 Exchange St., in Leominster. Her son, Charles, has entered Tilton as a sophomore.

Moral Aspects Of Smoking

Rome (RNS) — Moral aspects of smoking were stressed by Pope Pius XII during an audience given at his summer palace in Castel Gandolfo to 200 delegates attending an international tobacco congress here.

The Pontiff, who does not smoke, told tobacco men from 24 European and seven non-European countries that "poisoning and other accidents, which too often affect the general health of organs of smokers, must be cut down to a minimum."

"It is the duty of all to watch and regulate the use of tobacco in such a manner," he said, "that it harmonizes with the exigencies of physical and moral health, the economic possibilities and the social obligations of individuals and peoples."

EVENTS

College Campaign

College and university students throughout the United States as well as faculty members and administrators, will be called on to have a part in the building of the International Christian University in Japan. Campaigns on individual campuses will be carried on during the 1950-51 academic year either independently or in conjunction with the college "chest" campaigns.

Contributions from students will be assigned to the university's $10,000,000 building and endowment fund. Faculty members' contributions will be used in buying books for the university library. All books so purchased will carry a bookplate indicating that they were donated by faculty members of American colleges and universities.

In appealing to college groups to help in the establishment of I.C.U. — the Japan International Christian University Foundation points out that "no group in this country should understand better what this university will mean than the men and women in our American colleges and universities; nor should any group see more clearly its implications for Christian and international behavior."

The country-wide effort will be directed by Arthur Jorgensen who for 25 years was associated with the Y.M.C.A. in Japan. The campaign headquarters will be maintained at 44 East 23rd Street, New York 10, New York.

Preaching Conference

Canon Charles E. Raven, vice-chancellor of Cambridge University, is to give the Robert Treat Paine Peace Foundation lectures on the three days of the Annual Conference on Preaching, to be held at Boston University School of Theology from October 2nd to 4th. Dr. Edwin Mims of Vanderbilt University, Nashville, Tenn., will also lecture each day. Other speakers will include Bishop Norman B. Nash, Dean Charles C. Noble of Syracuse University, Dr. Leon M. Adkins, and Dr. Toyohiko Kagawa. Dr. Kagawa will speak in the Hayden Memorial Auditorium on Tuesday evening, October 3rd.

The lectures are available to the whole religious community.

Methodists To Evict Federation From Building

DALLAS, Tex. (RNS) — Eviction of the unofficial Methodist Federation for Social Action from the Methodist Building at 150 Fifth Ave., New York, was voted here by the denomination's board of publication, owner of the building.

A resolution unanimously adopted by the board during its annual meeting said that the Federation's occupancy of space in the building "is not justified and should be discontinued."

Instructions were given to the board's publishing agents, Dr. Roy L. Smith of Chicago, and Lovick Pierce of Nashville, Tenn., "to give effect to this resolution by proper and reasonable notice hereof to the Federation."

The agents were also asked to prevent a recurrence of the present situation by never renting any of the board's property "to any organization or association using the word Methodist in its name, title or description without authority."

The board cited a resolution of the Methodist Council of Bishops, adopted April 20, which said that the Federation "is not and does not claim to be an authorized agency of The Methodist Church," and asked the group to drop the name Methodist from its title.

The Federation has been under fire from Methodists and others because of alleged pro-Communist sympathies. It has taken no action on the bishops' suggestion that the word Methodist be dropped from its name.

Announcement of the publication board's action was made by Charles A. Britton, Jr., director of personnel and public relations for the Methodist Publishing House, Nashville, Tenn., following the session.

He said that discussion of the resolution was "thorough." Fifty of the 59 Methodist ministers and laymen who direct the $12,000,000 Methodist publishing business were present.

Mr. Britton said that the Federation has had its main office in the Methodist Building since 1919. Previous headquarters were in Evanston, Ill., and Boston, Mass.

The organization, he said, pays only a nominal rent and has never had a written lease. Nor, he added, do any of the official agencies of the church have written leases at the building.

Other offices in the building are occupied by executives and official agencies of The Methodist Church and non-Methodist organizations and business concerns.

In New York, the Rev. Jack R. McMichael, executive secretary of the Federation, said he had learned of the action only through press reports, and that the board of publication had not given the Federation a hearing.

Selection of a new headquarters or other action on the eviction measure, he added, would have to be discussed by the Federation's administrative committee.

Full text of the resolution of the Board of Publication follows:

Whereas the Council of Bishops of The Methodist Church by resolution adopted April 20, 1950, and issued to the church by the president and secretary of the council on May 24, 1950, have declared that the "Methodist Federation for Social Action" is not and does not claim to be an authorized agency of The Methodist Church; that it is a voluntary and independent organization "not responsible to the church," which "does not speak for the church" and over which "neither the General Conference nor the Council of Bishops has jurisdiction;"

And Whereas the Council of Bishops, in its resolution of April 20, 1950, commended to the Federation the dropping of the word "Methodist" from its title in order to "clarify in the public mind the independent nature of the Federation," and further said: "We deplore and sharply disagree with certain positions taken and statements published of late in the Federation's official *Bulletin;*"

Be It Therefore Resolved by the Board of Publication of The Methodist Church that further occupancy by the "Methodist Federation for Social Action" of space in the building at 150 Fifth Avenue, New York, which is an official address of this board and of other authorized agencies of The Methodist Church, is not justified and should be discontinued; that the publishing agents be directed to give effect to this resolution by proper and reasonable notice hereof to the Federation; and that no property under the control and trusteeship of this board be hereafter rented to or occupied by any organization using the word "Methodist" in its name, title, or description without authority.

American Christians And Israel

(Continued from Page 5)

leaders; Daniel Marsh, Bryn J. Hovde, Ernest O. Melby, Thomas Clark Pollock, and Charles J. Turck among educators; and Samuel Guy Inman, Daniel A. Poling, John Paul Jones, and William Lindsay Young among churchmen. These men and many more were all possessed of critical faculties and skeptical eyes. Yet none returned an enemy of the new state; all came back as fast friends of the new Israel.

"What of the Federal Council of Churches?" some one asks. "Isn't that organization anti-Zionist?"

The answer is neither "yes" nor "no." It is no secret that the leading executives of the Federal Council are — to phrase it politely — not overly enthusiastic about either Zionism or Israel. Several years ago, the executives were, almost to a man, against Zionism. An anti-Zionist resolution, remarkably similar in content and phrasing to statements issued by the American Council for Judaism, was almost pushed through an executive meeting of the Federal Council in September of 1945; but the unyielding opposition of Dan Poling and Henry Atkinson resulted in a tabling motion. Since then no statement has been forthcoming, possibly because the constituency of the Federal Council is not at one on the matter. When the Arab armies invaded the borders of the new Israel and, for days on end, the Arab legion's bombs pounded the city of Jerusalem, sacred to three major faiths of mankind, the Federal Council was silent, — save to request internationalization for Jerusalem, an objective, interestingly enough, also sought by the Vatican. It is no exaggeration to wonder whether the leaders of the Federal Council realize the extent of Zionist support among the constituent groups of the council.

This Christian support of the new Israel is, it is true, late in coming; and, even in this day when Zionism is no longer an aberration of *Ostjuden* but is almost "fashionable;" there could and should be a stronger more articulate body of Christians giving aid and counsel. Yet, the Christian conscience has been awakened and that awakening is a salutary event in our era of insensitive consciences and deaf ears. It is a commentary on the moribund Christain faith of our time that so many so-called Christians remained silent and immobile when they might have spoken and acted, especially during the 1930's and 1940's. The new Israel, aided in an earlier hour by a Shaftesbury, and a George Eliot, by Arthur Balfour, Lloyd George, and Woodrow Wilson, by Josiah Wedgewood, Charles Orde Wingate, and Wyndham Deedes, came into existence in a latter day not because of Christians but rather in spite of Christians.

Now, the Zionist dream approaches the reality of achievement. We Christians, belated in our hearing the cry for justice, sluggish in our response to the call for aid, hear an echo across the centuries: from Judean hills come the words of the prophet Isaiah, bidding us Christians, joint heirs of the Hebraic heritage, "Awake . . . ye that dwell in the dust!"

Too Much Repetition

In modern teaching too much emphasis is placed on repetition and drill rather than intensity, emotional accompaniment, diversity of sensory stimulus, and self-activity, it was stated last week by Dr. James R. Hobson, director of child placement for the Brooklin public schools.

Speaking to several hundred teachers and supervisors at the annual Weekday Church School Fellowship Conference at the Old South Congregational Church, Copley Square, Boston, Dr. Hobson pointed out that "in the light of what we have known about child development and the laws of learning for nearly 50 years, it is difficult to see how educators have continued to be so insensitive to new methods.

'The greatest indictment against educators failing to follow the findings of research child nature and development is in the ıtter of individual differences. In too ıny classes and schools," he said, "the same ırse-of-study, the same methods of instruc- n and the same materials of instruction : used with children whose mental ages ıy differ by 10 years and whose IQ's may fer by 70 points." Dr. Hobson said he d not refer to special classes for children arded mentally.

Dr. Hobson urged his listeners to win the nfidence of children on the basis of co- erating toward the accomplishment of cer- n goals with the help and guidance of the ıcher and not simply as something the pil should do.

"In other words," he said, "sell the course- study, take the children into your con- lence. Let them know and perhaps help decide where they are going. But to get ck to the laws of learning. I am quite re that the emotional accompaniment in a ırning situation, the number of different ısory avenues used in instruction and the tent to which the child himself is active the learning situation have a great deal ore to do with the efficacy of instruction an the amount of drill or how recently e subject matter has been reviewed. A od teacher then will make school a pleas- t place, will see to it that the child has opportunity to learn through both eyes d ears at least."

The speaker emphasized that helping stu- nts develop the proper attitudes, apprecia- ns and ideals is one of the most important nctions of the teacher.

The chairman was the Rev. David R. ınter, chairman of the department of re- ious education of the Massachusetts Coun- of Churches, and the fellowship of wor- p was led by the Rev. John Edward ıomas, director of the council department religious education.

n A Wide Circuit

. W. Reid

Racism, and race prejudice, and ideas of ial inferiority and superiority are not new enomena in the world. We read of preju- e in the Bible, and in even older civiliza- ns.

But its strangest manifestations have been the midst of 20th century "enlighten- nt." We have seen it in our time in zi persecution of the Jews, in Nazi "pure e" propaganda, in the white man's "right dominate" men of all colors, in Oriental- cidental claims of superiority, in the plight minority races and nationalities in Amer- in Japan's confidence in her god-de- nded place in the world.

Because these beliefs are, in truth, myths l superstitions, even a threat to the exist- e of the human race, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) called together a group of the world's most noted scientists, in the fields of biology, genetics, psychology, sociology, and anthropology, to declare known facts abut the human race. The experts were from the U.S.A., the United Kingdom, India, New Zealand, France, Mexico, and Brazil, and they consulted many other authorities. The entire statement should be studied by all men of good will — unfortunately it has been very inadequately publicized. Here we can give only UNESCO's official summary of its conclusions:

"In matters of race, the only characteristics which anthropologists can effectively use as a basis for classifications are physical and physiological.

"According to present knowledge, there is no proof that the groups of mankind differ in their innate mental characteristics, whether in respect of intelligence or temperament. The scientific evidence indicates that the range of mental capacities in all ethnic groups is much the same.

"Historical and sociological studies support the view that the genetic differences are not of importance in determining the social and cultural differences between different groups of *homo sapiens* and that the social and cultural changes in different groups have, in the main, been independent of changes in inborn constitution. Vast social changes have occurred which were not in any way connected with changes in racial type.

"There is no evidence that race mixture as such produces bad results from the biological point of view. The social results of race mixture, whether for good or ill, are to be traced to social factors.

"All normal human beings are capable of learning to share in a common life, to understand the nature of mutual service and reciprocity, and to respect social obligations and contracts. Such biological differences as exist between members of different ethnic groups have no relevance to problems of social and political organization, moral life and communication between human beings.

"Lastly, biological studies lend support to the ethic of universal brotherhood; for man is born with drives toward co-operation, and unless these drives are satisfied, men and nations alike fall ill. Man is born a social being, who can reach his fullest development only through interaction with his fellows. The denial at any point of this social bond between man and man brings with it disintegration. In this sense, every man is his brother's keeper. For every man is a piece of the continent, a part of the main, because he is involved in mankind."

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"The fundamental difference between Protestantism and Roman Catholic Christianity may be described as follows: Protestants believe that a man becomes a Christian not by partaking of the miraculous power of the seven sacraments but by the confession that the New Testament message of the revelation of God in Jesus is true."

* * * *

"The Heritage of the Reformation," Wilhelm Pauck, The Beacon Press, Boston.

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To The Pastors Of The Boston Area

We are about to enter the second half of the quadrennial Advance program of the Council of Bishops. The preaching and teaching emphasis will be on "Our Church," "Our Ministry," and "Our Mission." With this period of study will be a nation-wide intensive home visitation and pulpit evangelism program conducted by the General Board of Evangelism.

There is no dearth of preaching materials and sermon topics in the booklet "Our Church: A Guide for Pastors," by Harris Franklin Rall. Will you read this booklet carefully and follow its instructions.

Let me suggest a Panel or Round-Table Discussion on "Our Church," to be held on a Sunday evening or at a mid-week service. The pastor will serve as moderator, and three laymen will be prepared to speak on "The Early Church," "The Reformation Church," and "The World Church Today," respectively. After the laymen have spoken, opportunity should be given for questions from the floor. Such questions might be raised as: In what sense was the early church a "fellowship;" What is the real meaning of the term "priesthood of believers?"

This panel will provide a stimulating evening and will encourage the reading of such texts as "The Beginning of Christianity," Craig; "Primer for Protestants," J. H. Nichols; "Toward a Reborn Church," Walter M. Horton.

Following this panel discussion, an entire evening might be given to a study of "The Methodist Church," using as a source text "Endless Line of Splendor," by Halford E. Luccock. A recent little book, "The Methodists of the World," by Bishop Ivan Lee Holt, should prove factual and helpful. We forget that only two-thirds of the Methodists of the world are in this country. We are a world church.

As I travel throughout the area, I shall be following this sequence of study in my personal preaching program.

Bishop John Wesley Lord,
Resident in the Boston Area.

Washington Diary

SAMUEL W. IRWIN

September 1950

Like a trusty family watch-dog ferreting around the premises for danger spots, so a sort of quiet, insistent sense of simple right has been nosing about the darker places in our American negligence, and good men these days, more than ever, are speaking out. In the political area some of these good men get bludgeoned by black-jack agents now and then. There is the able Senator Thomas of Utah, guardian for the Committee on Labor and Public Welfare in the Senate and soundly progressive, opposed by a N.A.M. aspirant who is campaigning against what he calls "Thomasism," and for big interests. There are Senators Graham and Pepper, men of the South, pummeled out of office for the next Congress largely by the rather brutal fascist tactics of the monied lobbyists Rumely and Kant, it is said. (Both Rumely and Kant have since been cited for contempt of Congress for refusing to reveal to Congressman Buchanan's committee on lobbying what the sources of their income for financing their diatribes were, and what the money was used for point by point.) And Senator Tobey, Republican statesman from New Hampshire, who has spoken out for good causes consistently, has only by good fortune held his post against the status quo and the nurtured revenge of the wealthy, blustering oil man Ed. Pauley, who was frustrated in his aim to become under secretary of the Navy by Senator Tobey's wise opposition to Mr. Truman's choice.

In the educational field some local battlezones are looking up. The National Education Association in convention some weeks ago in St. Louis voted "to hold its future conventions in cities free from discrimination for housing, feeding, seating at meetings and general welfare of all members." And as this is written, Dr. Walter E. Hager, president of Wilson Teachers College (for whites), recommends to the superintendent of Washington's city schools that his college and the Teachers College for Negroes be merged. Dr. Eugene Clark, head of the Negro institution, who has learned how to wait and still hope, regards the recommendation as "one step in the right direction." The D.C. branch of the Association of American University Women has endorsed the suggestion. And with this, a Federal Court of three judges in Virginia has issued an order to the University of Virginia to open its graduate school of law to Negro applicants, while a nearby Arlington High School, just over the Potomac registers a Negro high school boy in manual training. But this proud Washington and Lee High School receives him only after school hours and the patient teacher must repeat his teaching for the lone student.

Among the Churches

With the world matters focusing in Washington and Congress busy with urgent problems (sometimes on how to get home to fix shaky fences), and this year with the Sesqui offerings extra, multitudes of visitors find their way to the national capital. And outstanding guest preachers serve for a Sunday in our larger churches, hailing from England, Scotland, India and from across our own land. Among those it was our privilege to hear were Methodist Bishop Pickett from India; the Rev. Ralph W. Ward, Jr., of Mt. Lebanon Methodist, Pittsburgh, and Professor E. G. Homrighausen of Princeton. All urged the great essential theme — spiritual freedom and dedicated service.

The bishop cited the "magnificent character of Indian Christians." He said that one-third of all high offices were filled by Christians. He stressed that to let 100,000,000 people go hungry, when we had in store mountains of grain and food, was to invite enemy propaganda.

Rampaging Americans

How would one like to be President with so many rampagers going it at one time? Several, for political or head-line reasons, assume a sort of rampage front. Some have it as a natural. Soft-eyed, innocent-looking Senator McCarthy has the malady in chronic form. Filibustering Senator Cain exhibits a congenital form when it comes to controls. Senator Pat McCarran succumbs whenever Franco or a loan to Spain comes up. Senator Stennis, in an address before a Mississippi audience, that might better have been delivered (like a Hitler speech) in a basement beer-hall, kettle-drummed his courage and imagination to declare that we had precisely 450 atom bombs, enough for unloading on Russia's industrial centers and right soon. Well it is that the President, often with remarkable lucidity, drops a weight on offenders. His "red herring" references, though terribly annoying to some, were about "82 per cent accurate." A few of his vetoes will be over-ridden but they quite balance up the heroic election-time hysteria in Congress. We are bequeathing some of these matters to our children's children to live down. Items in the flesh-tearing McCarran subversive bill may be some of those things. We are bequeathing, too, some things to pay for, like taxes, that largely ought to be handled currently out of the profits of war.

Then there are things that surge nearer that might give us pause about wanting to be President. His American U.N. general (ready even to take on Russia), kissing the lovely hand of Mme Chiang in the picture, in a world crisis like this; his Navy head, Matthews, declaring for a bomb-dropping about now (pure aggression), to successfully drive doubters to believe in Mr. Malik's mania propaganda; his recent Secretary of Defence gnawing at his Secretary of State and fumbling words about being ready for total war with the Soviets in one hour; and the President holds steady — mostly.

And he didn't mention Mr. Schoeppel, the Senator from Kansas, hardly. But Mr. Schoeppel ought to be cited in some fitting manner for his mad rush (metaphorically) across the Senate caucus room to gore the sturdy, devout Methodist and cabinet member Oscar Chapman of the Department of the Interior, for his base subversive contacts. But the ghost-written charges were TNT and the only casualty was Mr. Schoeppel.

Stepinac's Health

DUBLIN (RNS)—Vladimir Simitch, leader of the Yugoslav delegation to the Inter-Parliamentary Union Conference here, told newsmen that Archbishop Louis Stepinac, imprisoned Roman Catholic Primate of Yugoslavia, is "in perfect health and quite comfortable."

Noting that the Irish people seemed "worried about Archbishop Stepinac," he said that the archbishop is free to move about his prison and has a varied library at his disposal.

Mr. Simitch added that the Yugoslav government would be glad to allow any member of the Inter-Parliamentary Union to visit the imprisoned archbishop and have free and unrestricted discussions with him.

The Vatican Radio recently reported that Archbishop Stepinac was suffering from nervous exhaustion and had a tubercular tendency.

Continue Upward Trend

Continuing an upward trend, Methodist giving for general benevolences during the past three months shows an increase of 11.45 per cent over a similar period last year.

In commenting on the increase, Dr. Thomas B. Lugg of Chicago, treasurer of the Commission on World Service and Finance said: "This indicates a determination on the part of Methodist members to match their dollars with the devotion and skills of those who are giving full time service to the church under the direction of the 11 World Services agencies."

World Service receipts since the beginning of the current fiscal year, June 1st, totaled $970,248.04, an increase of $99,662.98 over the same period last year. Receipts for August alone amounted to $344,913.41, an increase of $19,466.50 over August, 1949, or 5.98 per cent.

August receipts for the Advance for Christ and His Church totalled $243,344.35, bringing the total Advance receipts for the current quadrennium up to $5,421,691.91. The Week of Dedication offering through August 31st now totals $659,051.12.

r. Sockman's 15th Season

The Rev. Dr. Ralph W. Sockman, pastor New York's Christ Church (Methodist), ill return for his 15th successive year as esiding minister of NBC's "National Radio ılpit" Sunday, Oct. 1st (10:00-10:30 a. m., ST).

The Fall-Winter series, radio's oldest net-ork religious program at 27 years, is pro-ıced by the network in co-operation with e Federal Council of the Churches of Christ America. It is conducted regularly like Protestant church service with sermon, ayer and hymns.

Dr. Sockman's sermon subject for his open-g broadcast will be "To Save Our Lives." opics for subsequent weeks will be "When e Lose Our Grip," Oct. 8; "Is America oming of Age," Oct. 15; "Make Up Your ind," Oct. 22; Faith Equal to Emergencies," ct. 28.

Music for the October programs will be by e 25-voice chapel choir of Union Theo-gical Seminary, New York.

Little Plume, D.D."

The Rev. Frederick L. Pederson, associate retary of the Board of Missions and urch Extension, Philadelphia, received two tstanding honors within a few days in gust. The College of Puget Sound arded a Doctor of Divinity degree to him Aug. 18th. The Blackfeet Indians at owning, Montana, made the church execu-e a member of that tribe by adoption, on g. 23rd, giving him the name "Little me."

piscopalian Evangelism

Providence, R.I. (RNS) — A state-wide ngelistic effort with a one-week mission nearly every parish will be conducted by Episcopal Diocese of Rhode Island from t. 24th to Oct. 8th.

The two-week program will bring seven hops to the state including Presiding hop Henry Knox Sherrill, who will preach he closing service, to be held in the Rhode nd Auditorium.

A total of 68 one-week missions for the 78 ishes of the diocese have been announced the Rt. Rev. Granville G. Bennett, Bish-of Rhode Island. Of these 25 will open t. 24th, and 43 are scheduled for the week Oct. 1st.

Visiting bishops, all scheduled to preach ing the second week, include: W. Apple-Lawrence of Western Massachusetts, riston L. Scaife of Western New York; rold E. Sawyer of Erie, Pa.; Suffragan hop Theodore R. Ludlow of Newark, .; Reginald Mallett of Northern Indiana; Edwin T. Demby, retired Suffragan hop of Arkansas.

The missionary effort also will bring the y Rev. Louis M. Hirshon, Dean of Christ urch Cathedral, Hartford, Conn., to the Cathedral of St. John here during the second week.

In addition, Bishop Bennett will be the missioner at two smaller parishes, and the program will bring four monastic priests — three from the Order of Holy Cross, West Park, N.Y., and one from the Society of St. John the Evangelist, Cambridge, Mass. — to the state.

Ralph W. George

Archiver J. Strait

Methodists of the Boston Area and a host of others were saddened by the death on Sept. 14th of the Rev. Ralph W. George, pastor of the East Saugus Methodist Church, Saugus, Mass. He had been ill only a few days and recovery had been predicted. A service of memory was held in the East Saugus Church on Saturday, the 16th, attended by many members of the church and townspeople and a large group of ministers of the New England Conference. The Rev. James King, minister of the Wenham (Mass.) Congregational Church, a close personal friend of Mr. George, conducted the service, assisted by the Rev. Randolph Thornton, a staff member of the Board of Education of The Methodist Church, and the Rev. Archiver J. Strait, superintendent of the Lynn District. Each spoke briefly in appreciation of Mr. George, his ministry, character, scholarship and ability as a preacher and pastor. The burial was in Oak Grove Cemetery, Medford, Mass.

Mr. George began his ministry in the Pigeon Cove Congregational Church, N.Y. In 1923 he joined the Maine Conference of The Methodist Church and served the Pine Street Methodist Church, Portland until November 1927, when he was transferred to the New England Conference and was appointed to the Flint Street Church in Somerville. From 1935 to 1945 he was pastor at the Highlands Union Church in Lowell. Since conference in 1945 he had served as pastor at the East Saugus Church. Emergency demonstrated his leadership ability. Severe damage to the church by a storm necessitated immediate and extensive reconstruction and renovation. Under his inspiration and guidance more than $42,500 was raised and expended for structural repairs, a new front entrance, redecoration of the sanctuary, a new organ, and a chancel and altar considered by many to be one of the most beautiful in New England.

His scholarship was of high order. He graduated from Bates College in 1918 with honors and was elected to Phi Beta Kappa. In 1920 he received the S.T.B. degree from Boston University School of Theology and a master of arts degree from Yale University in 1923. He was a member of the Boston Clerical Club and the Itinerants Club where his essays were always prized for their literary quality. He prepared frequent book reviews for Zions Herald and contributed many helpful articles. A recent study, an article on "Sholem Asch," is scheduled to appear in the Winter issue of *Religion and Life*.

Miscellaneous Advertisements

ORGANIST — Choir Director wanted. Experienced. Call Mrs. W. J. Billings. BI4-0652, 19 Indiana Terrace, Newton Upper Falls, Mass.

SITUATION WANTED — Organist-director, 15 years' experience, desires post in Greater Boston. Available immediately. Leon Biganess, 77 College Ave., West Somerville, Mass. PRospect 6-7206.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $4.00 per week and up. Kitchen privileges. For information, write the matron, Mrs. Florence Ordway.

Boston Area Calendar

Sept. 24-Oct. 1 — Religious Education Week.

Sept. 25 — Boston-Lynn Joint District Conference, College Avenue Church, Somerville, Mass.

Sept. 27 — Portland District Conference, Westbrook, Maine.

Sept. 28 — Augusta District Conference, Augusta, Maine.

Sept. 29 — United Church Women's Institute for Western Massachusetts, Wesley Methodist Church, Springfield, Mass.

Sept. 29 — Bangor District Conference, Franklin, Maine.

Sept. 29-30 — Children's Workers' Institute, Rolling Ridge.

Oct. 1 — World Wide Communion Sunday.

Oct. 2-4 — Annual Conference on Preaching, Boston University School of Theology, Boston.

Oct. 3-5 District Superintendents' Advance Meeting, Indianapolis, Ind.

Oct. 13 — Norwich District Conference, Willimantic, Conn.

Oct. 13-14 — Massachusetts Christian Youth Council leaders' conference, Camp Lutherwood, Webster, Mass.

Oct. 16 — Boston Methodist Social Union, Chandler School, Boston.

Oct. 16-24 — United Nations Week.

Oct. 17 — N. H. Northern District conference, Baker Memorial Church, Concord, N. H.

Oct. 18 — N. H. Southern District conference, Exeter, N. H.

Oct. 22 — Providence District Conference, Rockland, Mass.

Oct. 24 — United Nations Day.

Oct. 29 — Reformation Sunday.

Oct. 29-Nov. 30 — The Albert Schweitzer Festival, Boston.

COKESBURY
BOOK STORE

577 BOYLSTON STREET BOSTON 16, MASS.

Dear Friends:

In accordance with the policy of The Methodist Publishing House to give its customers the best service possible, we have made several changes in our Boston House. As most of you were notified some time ago, we have transferred our Mail Order Department to the New York House. Due to their superior shipping facilities they are in a position to give you much better service than was available previously.

In Boston we have opened our new retail store at 577 Boylston Street, of which I think we all should be justly proud. I sincerely hope that all of you will feel free to visit us any time you are in this area. Come in and see our modern book store on the street floor and up-to-date church supply room on the second floor.

I wish to take this opportunity to thank you for your past patronage and trust that you will give the Publishing House the opportunity to serve you in the future.

ROBERT F. HEISER, *Manager*